

POŻEGNANIE.

1.41

EXHIBIT

Jerzy Ręczyński

H. S. Łachowicz

POŻEGNANIE BRACI TUŁACZY

UDAJĄCYCH SIĘ NA WSCHÓD

do nowych zastępów

DYWIZJI POLSKIEJ KOZAKÓW SUŁTAŃSKICH.

napisał i Sadykowi Paszy poświęcił

PAN JERZY Z LUDWINOWA, *pseud.*

W WIELKIÉJ BRYTANII TUŁACZ,

Autor dzieł poprzednio wydanych.

Członek Groma Historycznego w Londynie,
etc. etc. etc.

„Tempora mutantur et nos mutamur in illis,
„Poeta nascitur non fit.”

WŁASNOŚĆ AUTORA.

LONDYN.

W DRUKARNI A. RYPIŃSKIEGO,

5, Grove Place, Tottenham.

1857.

PG 7158
R33 PG

Süße, heilige Natur!

Laß mich gehn auf deiner Spur;

.....

J. L. STOLLBERG.

254411
'18



Pan Jerzy z Ludwinowa.

Broń obok ciebie, wspomina pułk czwarty,
I Dęby-Wielkie, Grochów, Ostrołękę—
A księga z lutnią o którąś oparty,
Muzom podaje zbrojną niegdyś rękę.

PRZYIEMSKI.

9.2. Oct. 15, 29.

NADBIEG

MYŚLI PRZEDWSTĘPNEJ.

Leć mój rymie w świat z pod ręki,
Leć—jak sam chcesz—w kształcie pieśni,
W kształcie dumki—czy w trój-dźwięki;
Czy w pochwały—czy na męki!
Czy wśród zamków—czy w łazienki,
Czy gdzie w ciemny kącik pleśni—
W laur z gałązek—czy na sęki?
Leć w świat rymie z moich cieśni!!

* * *

Mów że serce—me przysłowie,
Z niego płyną czyste źródło;
A co w oném, to i w głowie;
To i w duszy, to i w mowie!
Nawet w działań mych połowie,
(Choć nie słynne czyny moje,

Ni w Warszawie—ni w Krakowie!
Płyną czyste chęci zdroje!

* * *

Mów: że przyjaźń nie jest fraszka:
Nie każdy ją spotkać może!
Lecz świat myśli, że to flaszka
Do zabawki—że igraszka;
Że jak próżna kałamaszka;
Lub jak baran na ugorze;
Albo w ręku dzieci blaszka!
Leć mój rymie—aż za morze!!

* * *

Tam cię może dłoń przypadkiem,
Spotka krewnych—siostry, brata;
Bóg im tylko będzie świadkiem
Jak cię przyjmą!—co tu rzadkiem,
Łzę uronić ponad kwiatkiem,
Który z sercem dzieli krata;
A krat wszędzie podostatkiem!
Leć mój rymie—w koniec świata!!

PAN JERZY Z LUDWINOWA.

RYMOTWÓR POŻEGNANIE
BRACI TUTEACZY

UDAJĄCYCH SIĘ NA WSCHÓD

do nowo formujących się

PUŁKÓW POLSKICH

W TURCII.

„True genius scorns to flatter knaves,
Or crouch amidst a race of slaves ;
His soul while fierce the tempest raves,
No tremor knows,
And with unshaken nerve he braves
Life's pelting woes.”

EDWARD RUSHTON.

„Z ojczystych gęstwin wygnany słowiku,
Łosem pędzony do obcego kraju,
Przez las bagnetów; po trudach bez liku,
Osiadłeś śpiewać w Tottenhamskim gaju !”

PRZYIEMSKI.

(w Styczniu 1856 r. w ry-
mie do Kapitana Alexan-
dra Rypińskiego.)



SADYKA PASZY,

DOWÓDZCY PUŁKU KOZAKÓW SUŁTAŃSKICH. (*)

w Obozie nad rzeką Pruth, w kraju Bułgarów,
dnia 25 Listopada, 1854 roku.

SZANOWNY MĘŻU!

Jakkolwiek małą jest cegielka z którą pośpieszam do podstawy wznoszącego się w sercach naszych kolosu dla ciebie, przyjm ją odemnie z témże samém uczuciem polskiém, z jakiém ja ci ją ofiaruję! — Małą jest ona w porównaniu z twą wielkością jako pisarz, to prawda; mniejszą nierównie jako wojownik; chociaż i ja byłem częstką żołnierza, i jako tułacz męczennik; — a nierównie od wszystkich innych najmniejszą jako pomściciel krzywd nieszczęsnój matki naszej i rodu naszego, w potrójnym jarzmie szatana.

(*) Dziś Jenerała.

Przyjm odemnie ten dar, jako wypływ czystych uczuć serca oceniającego twe wielkie zasługi, położone dla kraju piórem, i mieczem, i niezmordowanym czynem twych poświęceń.—Małą jest, to prawda; lecz trudno mi dać więcej niż mogę!

AUTOR.

KILKA SŁÓW PRZEDWSTĘPNYCH

DO CZYTELNIKA.



Mój przezacny i łaskawy czytelniku! — nie będę cię długo nudził rozwijaniem przyczyn które mię spowodowały do napisania tego dzieła pod nazwą: RYMOTWÓR POŻEGNANIE—gdyż to kilka wyjątków umieszczonych z listów moich przyjaciół, łatwo ci wyjaśni. Lecz może z was któremu zdawać się będzie dziwném że Pożegnanie jest tak obszerne dzieło?—nie moja w tém wina, gdyż zachęta braci poetów jest tego przyczyną; bo nie na tym świecie nie ma bytu bez przyczyny: i długość mojego Pożegnania uległa téj konieczności. Biorąc rzecz materjalnie, zdawać się może na pozór za obszerne temu—kto weźmie pod rozwagę trwanie czasu pożegnania i krótkość wyrazów: „Bądź zdrów!”—ale my, tu biędne sierotki, mając wiele pożegnań, i nieraz bardzo smu-

tnych i bolesnych pożegnań, a mało lub żadnych przyjemnych powitań! Bez ojca, bez matki, bez krewnych, bez przyjaciół, i bez jednej piędzi własnej ziemi, nie mogę żegnać braci naszych tułaczy udających się na Wschód, skąd wielu z nich może nigdy niepowrócić — suchym wyrazem: — Bądź zdrow!

Nasze tu przeznaczenie jest inne, od wszystkich innych społeczności świata; i nasze też pożegnania muszą być inne od wszystkich pożegnań — czasem już w obojętność, pozór, i często w nieszczerłość zmienionych! Tu uchodząc tych wszystkich przypadków, rozwinąłem moje uczucia w nieco obszerniejszym porządku.

Oryginalna część pożegnania którą napisałem przed odjazdem jednego z braci naszych do Turcji, była poruczoną w ręce mojego przyjaciela w Londynie, ażeby kazał takową wydrukować, i drukowaną jako zwiniątek pamiątki jemu doręczyć—pierw nim oddział polski na Wschód od brzegów Wielkiej Brytanii odpłynie.

W kilka dni potem odebrałem list jak następuje:

(Wyjątek z listu.)

10 *Stycznia*, 1855 r.

KOCHANY BRACIE !

„Kilka dni temu taką miałem chętkę pisania do ciebie, niewiem sam skąd ? i już miałem zaczynać, kiedy odebrałem list od Pułkownika S*** wymagający rychłej odpowiedzi; na przygotowanym więc do ciebie papierze odpisałem jemu, a twoje się zwlekło. Aż oto w tym samym niezawodnie czasie tyś pisał do mnie, bom twój list odebrał razem z Pożegnaniem dla pana J***.— Jest więc coś w naturze sympatycznego, co łączy dwie nieobecne nawet osoby wspólnością myśli i uczuć, lub chęci. Bądź-co-bądź ! obadwaj wybraliśmy się pisać do siebie jednocześnie, bo czas milczenia już był zadługi.

„Wiersze twoje przyszły tu za późno ; niemogąc onych drukować, chciałem przynajmniej złożyć je panu J*** w manuskrypcie oryginalnym ; a niewiedząc czyś sobie zostawił ich kopię, (do druku na przyszłość, jak nieco więcej napiszesz,) przysiadłem pilnie i sam je przepisałem.

„Pobiegłem nazajutrz do Londynu do pana J***, ale już go niebyło—wyjechał do Turcii, na Paryż.”

Daléj zaś tak mówi w tymże samym liście :

„Sądząc tedy, że i twoje Pożegnanie, które i gładko i poetycznie napisałeś, bo niektóre strofy w opisie żołnierza zmarzłego na wędzie, nawet są wzorowo-wielkie — podług wszystkich prawideł rymotwórczych, a skąd jasno widać że ci nie darmo Mickiewicza sprokurował—bo on nie złego nieuczy. Sądząc więc, mówię, że mu i twój rękopism przyjemność sprawi—zapieczętowałem to porządnie w kopertę, i posłałem w pogoń za nim do Turcii przez Biuro Agencji Jeneralnej naszych Kozaków, zostawione tu, czyli raczéj uformowane i zatwierdzone przez rząd angielski, dla wspólnej komunikacyi ; i tą drogą listy i pakiety nie nas nie kosztują. Pan T*** pisał już do mnie że to wysłane będzie.”

Później drugi list odebrałem z daty jak następuje :

7 Lutego 1856 roku.

„Od czasu kiedym twoje Pożegnanie odebrał, a które posłałem w oryginale panu J***, i spodziewam się że go doszło, tak byłem zatrudniony do dziś dnia różnemi interesami, że nie mogłem ani ci odpisać, ani się zorientować co mam robić? (—) drukować nie nie zacząłem, po wydaleniu się

wszystkich polskich zecerów do Kozakeryi — a więc i twoje Pożegnanie spoczywa w tece; jeżeli sądzisz że możesz co więcej uzbierać i dać razem do druku — tak żeby warto było poszukać drukarzy, i ich nie zawieść przyobiecawszy robotę stałą, to ja się tém zatrudnię — ale rozpoczynać pracę dla kilku stronic czy kartek, to nie warto.”

Tenże sam 12 Lutego, 1856 :

„KOCHANY BRACIE !

„Kontent jestem że twoje Pożegnanie przepisał, inaczej niewiedzieć gdziebyś tego szukał, chcąc to drukować. Na żądanie twoje posyłam ci to dziś pocztą tak jak mi to tu przysłałeś. — Radziłbym ci już nie drukować małych broszurek, ale ułożyć tomik porządny — bo broszury niepopłacają. Tom przynajmniej stanowi pisarza.

„Zauważałem to w historiach Literatury Polskiej, że broszurek, małych, cienkich, nie wspominają nawet — a temu żadnego już im przemilczeć nie wolno.

„Przechodząc dziś z listem twoim koło okna Pułkownika Przyemskiego, przeczytałem mu, coś o jego wierszykach (powiedział) napisał; i on natychmiast nowy do nas obu razem wystroił, i

mnie tu przez małą dziewczynkę przysłał, co ci komunikuję.”

Panu A. R.

(W odpowiedź na wyjątek z listu Pana Jerzego z Ludwinowa.)

Gdy śpilce wolno stanąć obok piki,
Gdy morze zważa hołd skromnej rzeczulki;
I raczą słuchać Parnasu słowiki,
Niewdzięcznej nuty poziomej kukułki.
Kiedy bardowie wierszokletę chwałą,
I odgłos dudki, tam gdzie lutnie grają;
Wśród kul harmatnich co mur w gruzy wałą,
Ślepych ładunków pukanie zważają.
Wtedy czas karłom wystąpić do boju,
Póki trwa kaprys łaskawy olbrzymów;
Dudka więc moja pomimo rozstroju,
Szle wam bardowie lichych kilka rymów.
Dziś Muzy polskie przywdziały strój wdowi,
Tron księcia wieszczów stoi opróżniony,
Sobieście winni—i winni krajowi,
Wystąpić w walce do wieszczów korony.
Niedajcie gasić święty ogień Znicza!
Muzom w żałobie długo chodzić smutnie,
Spieszcie zastąpić Polsce MICKIEWICZA!
Muz kochankowie strójdzie wasze lutnie!

By je pocieszyć po ich księcia zgonie,
W wdzięczne wspomnienie zamienić ich
smutek

I prawie zasiąść w opróżnionym tronie!

Gdy pienia wasze tak uwieńczy skutek.
Koronę wieszczów gdy na wasze skronie
Włoży istotnie sprawiedliwa chwała,
Wspomnijcie czasem, na zdobytym tronie,
Że wam kukółka dziś o tém kukała!

PRZYIEMSKI.

„Twój dozgonny
(podpis) A. R.”

Tenże sam do nas obydwóch, dnia 16 Lipca,
1856 r.: w czasie mojego pobytu w Tottenham.

Dwom Poetom

na Dzień-dobry.

Ja'm nie poeta—przyznam się smutnie,
I nie poezie moje gryzmoły;
Pszczoły miód niosą—ale nie trutnie,
Ja'm tylko truteń—a wyście pszczoły!
Ja'm nie poeta, przyznam się smutnie,
I kłos mój próżny—li z pustych plew;
Eolskie arfy są wasze lutnie,
I wiersz wasz każdy bogaty siew;

I pycha nie émi mych oczu dymem,
I wiersz mój składam grzeczności szykiem ;
Gdy do poetów—więc piszę rymem,
Choć z cudzoziemska, lecz ich językiem.
Wdzięczność chrapliwą lirę mą stroi,
Za „wczoraj” mile z wami spędzone,
Serdeczne dzięki oddać przystoi ;
Więc choć w złym stroju uderzam w strunę;
A wy wybaczcie trutniowi pszczołki!
Przytulcie plewę bogate kłosa,
Bo głos potulny szarój kukulki,
Wzbudziły wasze słowicze głosy.
Wam na dzień-dobry to dzisiaj kuka,
Czem serce ranną myśl przędzie ;
Serce dokłada gdzie uchybia sztuka,
To serce waszem na zawsze będzie !

Otóż takie zachęty obudziły i oczuciły Muzę,
jak leniwego wieśniaka dobroczynne promienie
słońca budzą do pracy z uspienia, tak ogrzany
umysł ciepłem zachęty, i oświecony jasnością
promiennych wyrażeń przyjaźni—powstał, otrzą-
snął łuskę ociężałości z zaspalych oczu, i wyto-
czył na świat brzemie uczuć z serca. Dziwna

rzecz—jak się to stało, że część oryginalna którą mój przyjaciel uratował od zatury, ustatpła początku i końca innym i przedtém nieznanym rzeczom, i sama jakby z obawy jakiego nowego przypadku zasiękla aż w środek rymotworu!—Uznanie jego choć w niektórych ustępach—dobrym, ośmiela mię do zrobienia kroku naprzód, podobnego do pierwszych stąpań dziecka, gdy swe drobne nóżeta wysuwa przed się i poczyyna pierw próbować sił własnych, nim się do biegu śmielszego odważy.

Improwizacja, czyli wiersz spod pióra dwóch czcigodnych mężów — poetów — wojowników—i jak ja tułaczy, tutaj za ich zezwoleniem dołączona, wyjaśni łatwo moim czytelnikom, że polegając li-tylko na ich świadectwie, dałem życie publiczne temu utworowi przypadku — inaczéj niebyłby widział światła dziennego, jak wiele innych jego pokrewnych, już w części zagastych pod wilgocią zimnej i wszystko niszczącej pleśni niedostatku : téj-tu powszechnéj słabości tułactwa naszego !

Improwizacja Pułkownika Przyemskiego, dnia 17 Sierpnia, 1856 roku, w jego własnym mieszka-

niu, zaraz po wysłuchaniu tego rymotworu, a mianowicie opisu bitwy pod Bałakławą—jak następuje:

„Kiedy Pan Jerzy boje opowiada,
W wojennój lutni gdy uderzy struny :
Płynie jak strumień polska Iliada,
A on jak sternik—czy jak wieszcz natchniony,
Wieżie w zachwycie zdumionych słuchaczy,
Przez morza krwi—przy grzmocie kartaczy.

PRZYIEMSKI.”

I natychmiast drugi wiersz spod pióra Kapita-
tana Alexandra Rypińskiego nastąpił :

„Mówią, że ojciec wieszczów, Homer, pełen krasy,
Gdy opiewa swych Bogów pod Troją zapasy ;
Ja uznaję i walkę i opis niewartym—
Lepiej się bił, i pisze, kto był w pułku czwartym.”

A. RYPIŃSKI.

DORZUT MYSLI

DO SŁÓW PRZEDWSTĘPNYCH DO CZYTELNIKA.

Cały ten rymotwór jest ofiarowany Sadykowi Paszy — jakem to już z góry wyraził; a część uratowaną od zatury: Oryginalne Pożegnanie, ofiaruję dla odświeżenia pamięci szkolnej, niegdys w Ludwinowie, Kapitanowi Bukatemu, który był pierwszym z oficerów polskich co odpłynął z pierwszym oddziałem ochotników polskich na Wschód od brzegów Wielkiej Brytanii.

P.S. Jeżeli tylko pan Kapitan Bukaty jest ten sam który w swobodnych dniach dzieciństwa naszego, nieraz ze mną na spoconych szybach probostwa w Ludwinowie, kreślił świetne imiona siedmioletnich bohaterów: Ministrantury i Alwara? — zechce łaskawie ten dar w upominku przyjąć.

AUTOR.



BIESIADA NIESPODZIANA
1
PARTIA SZACHOW.

Moja Wygrana.

WSTĘP.

Dziś pan Jerzy z Ludwinowa
Ma gości u siebie!
Czyste serca—wolna głowa;
Wesoło jak w niebie!

* * *

Jedzą, piją, lulki palą;
Otwartość na czole;
Mało stancii nierozwala
Żartami po stole!

* * *

Choć napitek w kolój krąży,
Zakrapiać mięsiwa;
Lecz do zbytku nikt nie dąży—
Ztąd chwila szczęśliwa!

* * *

Tu w ćwierć wieku raz się zdarzy,
Że biedni tułacze,
Z piętnem smutku na ich twarzy
Cieszą żal i płacze.

* * *

Te spotkanie ich tu razem,
Jest dziełem przypadku ;
Ale Polak niejest głazem,
Choć nie ma dostatku !

* * *

Więc się cieszą raz złączeni,
Gdyż jutro niepewne ;
I choć któren podrumieni,
Twarz i usta śpiewne :

* * *

To z nich płynie źródło tęsknoty,
Za krajem—za domem !
Albo z pięści lecą groty,
Jak gromy za gromem !

* * *

Deszcz błyskawic, i ataki,
I piechoty i konnicy :
I jeziora, góry, krzaki,
I dzielność prawicy !

* * *

Po kolei wszystko płynie,
Bez szkody bliźniemu ;
I gdzieś w piersiach ze łzą ginie,
Bez ujmy—każdemu !

* * *

(Godzina czwarta.)

BIESIADA NIESPODZIANA

I

PARTIA SZACHOW.

MOJA WYGRANA.

OSOBY W CZASIE PIERWSZYM.

Nazwiska prawdziwe i rzecz prawdziwa w stancji pana Jerzego.

PAN JERZY Z LUDWINOWA, gospodarz domu, (autor) Kapitan z 4. Liniowego Pułku.

PAN PIOTR JASTRZĘBSKI, (herbu Jastrzębice, szachista — oponent Pana Jerzego,) Podporucznik Kos.

PAN STEFAŃSKI ze Stefanek, Podp. Strzelców kon. z 3. Pułku.

PAN FIJAŁKOWSKI, Grenadier tylko co z Petersburga.

Jakiś Ksiądz polski dopierótką z Ameryki, (niegdyś Kapelan).

Służąca w domu—Szkotka.

Ksiądz gość nowy—nieco później—(niegdyś Wikary).

PAN KRYSPIN BARSZCZEWICZ, Profesor języków tegoczesnych, z miasta Hull w Anglii, podróżujący w Szkocii.

Anglik — także Profesor z Hull — przyjaciel kolega Pana Barszczewicza w podróży razem.

(Godzina czwarta z południa.)

Po zwyczajnym obiedzie, i po szklance toddy, ⁽¹⁾

Któs się z gości odezwał: „każ dać ciepłej wody!” ⁽²⁾

PAN JERZY.

Będą panu służyć,
Zadzwoń tylko — wiem co chcesz? — ale nie za-
wadzi
Spojrzyć w oczy i innym — czy téż wszyscy radzi
Twe życzenia powtórzyć?

STRZELEC.

Proszę o głosik! — niedosłyszałem
Co rzekł gospodarz nasz kochany?
Ja coś tam jakoś i wybąkałem
Wyraz nam dobrze tu wszystkim znany!
Lecz nie rozumiem coto powtórzyć?
Chyba dwa razy jedno podwoić? (dwa razy dwa
cztery),
Albo dwa razy jedno potroić: (dwa razy trzy
sześć)

GRENADEIR.

Dzisiaj gospodarz nas słuchać musi!
Jeżeli nie ztroi, to kaszel zdusi.
Ręczę że takie wszystkich życzenia,
By strumień prysnął na stół — z kamienia:
To jest: ze dzbana — albo z butelki,
Zagasić ogień i płomień wszelki!

SZACHISTA.

Co do życzeń—res publika!
Po obiedzie różność znika!
Zrazy słone—pieprz, kapusta;
Język suchy—suche usta!

(Kaszla i kicha—udaje.)

STRZELEC.

O! gdy ręka niepróżna—koncepta się roją;
Nawet gardła z muzyką lepiej nam się stroją!

SZACHISTA.

Aż się dusza uśmiecha przy pełnym puharze—
Przy szklanicy z krupnikiem i dobrem sygarze...

STRZELEC. (Chciał coś mówić —ale nic nie rzekł. Po krótkim czasie powstał, i przyglądając się w lustrze wykrzyknął):

A cóż? dobra mina!...

Głos z boku pokpiwający rzeczy:

Jak-by starój s-spod siodła ochwaconej szkapy!
Nogi z kolan dwa sierpy—i wąs zapchał chrapy!

STRZELEC (bez gniewu).

Szkapy?—m'—he!

Chrapy?—m'—he!

Siodła?—podkowy?

Koncept nie nowy.

Nie!

Wszystko się przyda,
W czém jest sens gotowy,
Dla rozumnej głowy.

A gdyście już o szkapach gawędę zaczęli,
To i ja wam powiem :
Że i wy także, sądzę, nie z niebios anieli !
A co wy wiecie,
I ja też wiem...

(Gawęda z boku w szeptach : „Radziłyśmy wiedzieć!“)

Oto słuchajcie !
Co ja wam powiem :

Wszak'że'm nie ciamcia—jak świadczy łysina ;
Chcecie ? to wam pokrótce dam opis Lublina !
Jak w mym wieku młodości, konie za psy'm
zmieniał ;
Jak z dóńskimi kozaki na pobliskie łąny
Jeździł łapać zające !—jak'em był ubrany !
Jak mi strzemie raz pękło—i jak zleciał z konia !
I jak wstawszy spod kopyt, znów sadził przez
błonia !

(Na tém stanął—pomyślał pół chwili—powstał z krzesła i rzekł):

Tu ! zważajcie panowie :
Ja co'm zyskał imię
Tak jezdecy sławnego,
Że mi Szkocia wynaleźć

Nie mogła równego : (³)
Spadł z kuca nędznego ! (fakt.)

WSZYSCY (razem).

A cóż ?—przypadek ?

STRZELEC.

Przypadek ?

WSZYSCY.

A cóż więc ?
Jeżeli nie przypadek,
To chyba intryga ?

STRZELEC.

Intryga ?

GRENADIER.

To podstęp ?

STRZELEC.

A może i podstęp !
Bo cóż mogło méj szkapie poradzić ?
Wśród dnia—wśród drogi—tak podle zdradzić !
Proszę uniżenie...
Proszę uniżenie... . . .

(myśli.)

To było zdarzenie !

Baba w poprzek mi przeszła—
Jak zgadniec—drogę;
Brzydka—wiekiem podeszła,
Kulejąc na nogę.
Próżnych wiader dwoje,
I suchutkie zdroje!

GRENADIER.

Czegóż więcej ci trzeba? — rzecz jest dobrze
znana,
Że się zdarzy przypadek—gdy ją spotkasz zrana.

STRZELEC (skrobiąc się w łysinę).

Ja, co to zwykle, w kraju,
(Podług na wsi zwyczaju):
Dawniej ziółka miałem,
Zaszyte—święcone;
Przeto szwanku nieznałem.
Lecz dziś ziółka stracone:
(Oto w prędkim pośpiechu)
Może zapomniałem?

(I wtém do księdza z Ameryki):

Cóż ty na to, klechu?

KSIĄDZ (= flegmą).

A cóż?—nie!

Przypadek!

STRZELEC.

Przypadek !

To i pani Kownacka

Na to się zdobędzie,

Rzeknie :—zleciał z nienacka !

Lecz cóż dalej będzie ?

KSIĄDZ.

Nie !

STRZELEC.

Jak-to nie ?

Gdy'm ja zleciał

W podły pył :

Zamiast bokiem :

Padłem w tył !

KSIĄDZ.

Może duch twój złowrogi

Skusił ciebie w tę drogę.

Więcej rzec ci niemogę.

STRZELEC.

Możesz, czy nie możesz ?

Ja w to niewchodzę ;

Ale'm ja zleciał !

KSIĄDZ.

Nic w tém wielkiego,
Spaść z kuca małego !

STRZELEC (już niepytając księdza o więcej),

Wrzasłem wstając z kamieni,
Nie jak mucha z płomieni,
Stawiać nogę za nogę,
Lecz klnąc piekła i bogi !

KSIĄDZ.

To grzech wielki na duszy !

STRZELEC.

Tak w pył zleciec po uszy !
Gdy lud w polu—nieuki,
Z przodu, z boku, i z tyłu
Kraczą, krączą, jak kruki,
A pomocy żadnej—wśród pyłu !

KSIĄDZ.

A cóż dalej będzie ?

STRZELEC.

A cóż dalej będzie ?
Oto wrzeszczą wszędzie,
Jak-by nazłość wkoło ;
Jedni z smutkiem—

Drudzy wesoło ;
Lecz krzyczą wszędzie :
 A cóż dalej będzie ?
 A cóż dalej będzie ?
Ot się zabił ?—niewstanie !
 A ja ?

 Wstałem, mospanie !
Jak kot rzucon, na nogi : (*)
A i szkapa—wśród drogi,
Jak-by wstydem palona :
Strzyże uchem—i okiem !
Może w smutku głębokiem ?
Kręci młynka ogonem ;
A ja pejczem—jak dzwonem.

Głos z boku.

Czy na tém koniec ?

STRZELEC.

 Koniec ?
Nie ! proszę o cierpliwość.
Gniów mój długo nie bawił ;
Wnet się w kłusa zamienił,
Skoro'm dosiadł strzemieni ;

(*) Kot był przydomek strzelca.

Gdyż pod skrzypem rzemieni,
Kuc bieg równy zachował;
Aż na miejsce dostawił!

SZACHISTA.

Czy na tém koniec?

STRZELEC.

Nie!

Ot, opiszę jak było;
Próżno śmiać się lub gniewać:
Co się wśród dnia zdarzyło,
Muszę wam tu wyśpiewać.

WSZYSCY (razem).

Słuchamy pana!

STRZELEC.

Zważcie tylko, proszę:
W szybkim kłusie jak zwykle, w pośród równej
drogi,
Pytam kogo obwiniać?—złe czy dobre bogi?

(Tu głos ściszył do szeptu, i rzekł):

Krzyż zrobiłem pod nosem
Pierwój—przed wsiadaniem;
Potém ręką i głosem
Znów krzyż drugi za niem

Naznaczyłem na drodze,
Pierw nim wziąłem za wodze !
Szosa była jak-by stół, po bokach równina ;
Równina—krzaki, lasy, wzgórza, łąki, nizina ;
Żadna przed nią zawada.
Dzień był piękny, pogodny.
Zkąd'że ów bzik ?—przyczyna ?
Cóż jój mogło w łeb wtłoczyć ?
Zamiast naprzód, w tył skoczyć ?
Potém, nagle, bieg utnie ;
Jeszcze naglej w dąb boczy ;
Przytém wierzgnie okrutnie—
I... bez jezdca... w tył kroczy !
A ! toż kaprys nielada !
Do dziś zgadnąć nie mogę.
Pytam siebie raz jeszcze,
Zanim świata obwieszczę :
Czyja była w tém wina ?

Głos z boku.

Może zawiść sąsiada ?
Mógł ci zając przejść drogę ?...

STRZELEC.

Nie !

Ot brunatna krowina :

Powracając z pastwiska,
Przez rozbite zwaliska,
Z lewój strony do drogi—
Wynurzyła dwa rogi (fakt.)
Z między cierni zielonych,
Obok traktem sadzonych ;
Cała skryta za ścianą:

Skoro szkapa dojrzała
Tę poczwarę nieznaną ;
Raptem w biegu ustała—
I w tém : susa w bok—z boku,
Jak błysk krzyża w obłoku !

A nasz jeździec ?

Pod nogi !

Po najpierwszych dwóch skokach,
Zagrzął w pyłu zatokach !

Wróbel szybciej z rąk dzieci,
Gdy uszczypnie, nie zleci
Na dach,—w krzewy,—lub w głogi,
Jak on zleciał w kurz srogi !

Lecz się zerwał — jak motyl zrywa z gorzkich
kwiatów,
Obcierając pył z łapek — tak on pył z swych szatów.

Gdy zaś wszystko jak dawniej na miejsce ustawił:
Obtarł czoło, twarz, usta, kapelusz poprawił;
Wnet na siodło poskoczył,
I jak dawniej w kłus kroczył.

SZACHISTA.

To się strzelec nieписаł, mając cugle w ręku;
Musiał usnąć na szkapie jak wrona na sęku.

STRZELEC (ze szczerością.)

Dalibóg że nie spałem!—ot szkapa zgłupiała,
Sadząc naprzód jak sarna—w tém nagle ustała:
I zwinęła w bok szyję—rzekł-byś rękawicę—
Ja mym własnym impetem spełzłem na drożycę!

.....
Oprócz pyłu na sukniach, i gardła suchego,
Chwała Bogu, uszedłem, bez szwanku żadnego!

GOSPODARZ.

To je odwilż po szkocku, pół kropelką toddy, (*)
Wszak'żeś żądał przed chwilą — trochę ciepłej
wody!

STRZELEC (patetycznie.)

Zanim woda wytryśnie z mojęszowój skały,
Niech nam gwardiak opiszę jak wejść w henerały.

(Głos z boku zaleca uwagę.)

Zwykle ludzie uczeni przed początkiem mowy,

Myślą pierwój zkad zacząć?

GRENADIER (z przygryzką).

A rozumne głowy,

Jeżeli same, pod czapką, kaszę mleczną mają?

To za mamą paciorek w kącie odmawiają!

Ja wam zamków nie będę, jak Twardowski, sta-
wiał:

Powiem tylko jak Moskal gaficerstwo wmawiał
Dzieciom w domu, i w szkole, i po całym globie!

Tak powtórzę jak z druku—i błędu nie zrobię;

A jeżeli z was komu głos mój nie do gustu?

To ustąpię mu słowa—a sto dni odpustu!

WSZYSCY.

Niech się gwardiak nie gniewa,

Żart nasz nie był nożem,

Zwykle w śmiech się odziewa,

Gdy płakać nie możemy!

Więc do rzeczy—słuchamy.

GWARDIAK.

Gdy spór ucichł, i wrzawa,

Jest-to znak zachęty

Rzec: co mówi Zabawa

Z carskiej elementy: —

Kohda malenkej Nikołinka budiet' umien;

Nianieńka swiediet yho na parad ; on posmotryt
Kak uczatsia sołdaty. Ymu kupiat' rużie, sablitu,
Y kasku ; on nadinet' na sebia orużie y stanet'
izdit na łoszadi.

Nikołynka ne trusi : i vierno, kohda budiet'
Balszoiy, sdiłaetsia henerałom. (⁵)

GOSPODARZ.

Tam od dziecka już uczą jak to grać w żołnierzy,
Choć my świata tłumaczym—lecz nam świat nie
wierzy,

Że Moskale założą skład pletni w Paryżu,
I kwas będą gotować—zamiast zupy z ryżu !

STRZELEC.

Gorzéj będzie kramarzom w przewrotnym Lon-
dynie,

Gdyż jest większy niż Paryż — większe złota
skrzynie !

A gdy Moskal praworny raz się doń dobierze :
Co dziś płaci za zdrady, w stonaśób odbierze !

WSZYSCY (razem.)

O ! odbierze, odbierze !

Ze setnym procentem,

Pod pletni akcentem.

} bis.

SZACHISTA.

Wiécie: każde zwycięstwo kołem się w świat
toczy;

Jednych sięga za uszy—drugim patrzy w oczy!
Karol szwedzki dwunasty, zbił duńskiego króla;
Zbił Augusta, i Cara—sćwiartował Patkula; (^o)
Jednak Bóg go ukarał, (^r) gdy na szczycie sławy,
Choć zwycięzca lat dziewięć—lecz pola Pułtawy
Przeważały mu szale: zdrada (*) i swawola,
Poszły w pomoc Carowi—Car pobił Karola! (^s)

.....
I od tego to czasu Car Moskwę musztruje,
Nim z niej zrobi kraj bitny, Francuzów małpuje.
Nawet w pierwszy zarodek dziecinnéj uwagi,
Duch wojskowy dodaje, jak zegarom wagi;
W końcu knutem zasklepia objętość pamięci,
Ze generał jest lepszy nizli w niebie święci!

.....
GRENADIER.

Daléj tak się wyraża nasz Moskal uczony,
Czytaj, tylko z uwagą, wiersz piętnastéj strony:

(*) Zdrada—Le général Lagercorn, qui marchait devant avec cinq mille hommes et des pionniers, égara l'armée vers l'orient, à trente lieues de la véritable route, etc., etc. — Page 164, „Histoire de Charles XII.” par Voltaire.

„DIEŃ ANHIEŁA MAMENKI.”

„Siehodnia dien Anhieła mamenki, Lyzanka y Nykołynka sobierały łutczye cwiety w sadu szto-by yz nych podnesty mamenkie bukiet, Lyzanka wyszyła prekrasnuju poduszku, a bratec yia wyuczył nayżyst baśniu. Mameńka była tak dowolna swoymy myłomy dietmy, szto pozwołyła ym pryhłasit swoych malenkich družiej szto by ony mohly wes dień snymy weselitsia, ony oczen zabawlalijs; dziewoczky odiewały kukły, a malczyki yhraly w sołdaty; potom niania ych usadyw wsiech na trawie, prynesła słodkije perozki s fisznamy, kotorije ony kuszali s bolszym udowolstwiem.” (I dalej, strona 16, przy końcu taką daje zachętę):

„Wołoczebnyk pokazywajuszczy fokusy na nem nadiet bolszoj ostrokonecznij kołpak; on daet sacharnije myndalyky dobrym dietiam y pruciki (°) neposłusznym.” (*)

GOSPODARZ.

Otóż główne zasady nędznego caratu;
Cukrem usta osładza—tył oddaje batu!

(*) Ztąd Car czerpał swoją mądrość w mowie do Polaków w Warszawie 1856.

Anglik, John Bull, mniej chytry niżli ruska żmija,
W żaglach dzieci kołysze—nieużywa kija ;
Idź, powiada do syna, rób w świecie pieniądze !
Pieniądz wszystko ułatwia: chuć, miłość, i żądze !
Pieniądz w świecie jest bóstwem — ludzie w pie-
niądz wierzą,

I sumienie na łokcie, jak tasiemki mierzą.
Wielbią rozum i talent, jak ogród w jesieni ;
Lecz otworem trzymają, gdy pusto w kieszeni.
Urodzenie, i cnoty, niemają znaczenia,
Jeżeli złoto nie płynie szybkością strumienia !
Piękność ciała i twarzy są im bez pociągu,
Jak kształt piękny w obrazie, lub zimnym posągu.
Pieniądz u nich jest bóstwem—przeto w pieniądzu
wierzą ;

A sumienie i serce : w szalach—złotem mierzą.
Polak tylko sam jeden fałszów nieużywa ;
Miękkii umysł dziecięcia religią pokrywa.
Pierw ludzkości go uczy—i jak być człowiekiem ;
Poczciwości zasady ssie on z matki mlekiem !
Któż z nas tutaj niepomni naszej elementy ?
Rano wstawszy, dzień zacznie : z Bogiem, Syn,
Duch Święty.

W tém wchodzi do stancji gość nowy, ksiądz tułacz, któren
przy wstępie postyszał bieg ostatnich wyrazów ; i zdejmując
kapelusz, rzekł :

Laudetur Jezus Chrystus!

GOSPODARZ (wstając z krzesła i podając rękę).

Et in secula seculorum...

KSIĄDZ.

I amen!

(I dalej ciągnie mowę):

Pamiętajcie co powiem—co wam tu wyłożę :
Że na świecie (prócz Polski) inaczej być może.
Każden kraj ma swe wady—ma swoje morały:
Jeden prze lud pod żagle—drugi w henerały!
Pierwszych myśl jest handlowa—a drugich myśl
płocha ;—

Spójrzmy teraz jaka jest myśl Hiszpana, Włocha?
Niemca, Turka, Tatarą—i innych narodów ?
Lecz nad włoskie podlejszych niemamy dowodów!
Świat nasz myśli że Włochy — kaźden papież
święty!

Oj! tak nie jest, jak wskaże wyciąg z elementy.
(¹⁰)

WSZYSCY (razem, witając księdza, proszą):

Ah! księżulu, powiedz nam coś téż i o Rzymie,
Bo już uszy aż więdną słuchać bajd o Krymie!
Tam się tak już Car biały w okopy zasklepił, (¹¹)
Że nań Francuz i Anglik próżno bomby lepił.

KSIĄDZ.

Więc słuchajcie, jak rzekłem:
Że dziś Włochy są piekłem.

(Żegna się krzyżem świętym, mówiąc: „Boże odpuść im grzechy”—i tak dalej zaczyna mowę):

Iviagiatori avidi!

WSZYSCY (razem).

Księżu! księżulu, kapłanie! mów nam naszym
językiem, a włoski na później, na później! na pó-
źniej!!

KSIĄDZ (nie słucha co mówią, lecz swoje):

I viaggiatori avidi,
Tre viaggiatori trovarono sulla via un tesoro e
dissero; noi abbiám fame, che un de noi vada a
comparar di che mangiare!

GOSPODARZ. (Przerywa mowę księdzu—wstał, zadzwonił, i rzekł):

Rozumiem co chcesz.

(Wtém weszła służąca z tacą pokrytą mięsiwem.)

Ja właśnie przewidziałem,

Że późno przybędziesz;

W szafce szynkę miałem.

Jedź teraz—pokrzep siły:

Gdy mocniejszym będziesz,

Potém opis miły!

STRZELEC.

Atande, panowie!

Ot! nim ksiądz się na koncept i na siły wzmoże,

To wam strzelec coś powie,

Gdy w dobrym humorze.

Oto naprzód zważajcie,

Że czas prędko spływa, (tempus fugit.)

I z uwagą słuchajcie,

Jak jęczą mięsiwa!

Tysiąc ludzi łoskotu więcej nie narobi,

Jak ksiądz jeden przy misie—gdy umysł sposobi!

I talerze, i noże,

Widelce i łyżki,

Szumia w ręku jak morze,

Aż dzwięczą kieliszki!

A komary nad uchem—i nad nosem muchy—

Jęczą, brzęczą, do wtóru—jak zaklęte duchy!

A mój tombler? jak suchy, tak suchy! tak suchy!

Nawet Mojżesz oszalał—wyschłe źródła trzyma;

Już godzina jak czekam—jeszcze wody niéma!

Wtém pogładził łysinę—wzniósł ręce pod pachy,

Nakształt lalki z pierników

Na pruskim jarmarku,

Lub piekarzy Anglików

Z łbem małym na karku!

Rzekł: czy któren nie zechce zagrać ze mną
w szachy?

Nie sądźcie że'm nieuk—że'm w języku słaby?
Grywałem ja'ć nieraz sam z dziadkiem w warcaby!
Tam robiono téż ruchy, podobne do mata;
Konik, biskup, ksiądz proboszcz, i przytém her-
bata!

He!—cóż na to, Kapitanie?
Kapitanie!—Kapitasiu!

GOSPODARZ. (Poprawia go.)

Oj! czy nie harmata?
No! popraw—popraw, strzelcze!
Choć-by ślepym trafem,
Harmata! nie herbata,
Mogła z bitew pola,
Tu wpaść telegrafem (¹²)
Zpod Sebastopola!
Na herbatę zawcześniej—lecz kieliszek wina
Doda więcej dowcipu, w opisach Lublina!
Nieprawda'ż?

STRZELEC.

Prawda!

Nie więcej o Lublinie, gdy mowa o Krymie!
Ot słuchajcie, wam powiem coś o starym Rzymie!

(Cała kompania oprócz księdza, któren zajaśniał szynkę, i nie miał czasu głos swój dodać do innych—aż do wykrzyknienia: „niech żyje strzelec!—za zdrowie strzelca!”—tu ksiądz, jeszcze z kaskiem w gębie, dodał: „niech żyje!”)

STRZELEC (powtarza sam swoje zdrowie—woła głośno):

Niech żyje pan Stefański!

Szaser z pułku trzeciego;

I nasz gospodarz

Z pułku czwartego!

(I inni dodają):

Linijowego!

STRZELEC.

Z lasku grochowskiego!

Któs z boku.

Jakoś-to nie do składu,

Mój panie Szasser;

Mieszanka bez ładu!

STRZELEC.

Ale sens tam nielada,

Jak-to Niemiec powiada!

Ze był lasek grochowski kulami zrąbany,

Lasem śmierci na wieki będzie nazywany!

Tam pułk czwarty, jak wiecie, dał się wrogom
wznaki;

Rąbał rotę moskiewską, jak-to rąbią krzaki!

GOSPODARZ (zwraca uwagę strzelca do rzeczy.)

Miałeś nam coś powiedzieć — spokojnie, bez
wrzasku ;
O Rzymianach i Rzymie—i o złotym piasku,
Któren biorą tam ludzie, gdzieś — za końcem
świata,
Już dwa, czy trzy, czy cztery — czy téż dłuższe
lata !

STRZELEC.

Powiem jedno i drugie, jeżeli czas pozwoli,
Wezmę skibę pod skibę, jak pług w orněj roli !

(Tu obtarł łysinę i rzekł głośno):

Raz, było takie w Rzymie zdarzenie :
Że jakiś pajac wiekiem sędziwy,
Udawał krzyki zwierząt, na scenie ;
Lud zdziwion przyznał iż prosiak żywy
Nie mógł-by lepiej, w kącie chlewika
Kwikać i chrąkać, jak pajac kwika.
Bukiety, kwiaty, rzucano z góry
Pod nogi jego ; gdy ścichły wrzaski—
Klap rąk i trzaski,
I ścichły mowy :
Wieśniak, co siedział w kącie skureczony,
Wystąpił naprzód, choć nieproszony ;

I rzekł po prostu : iż on jest w chęci
Dowieść im wszystkim, wbrew ich sarkania,
Że lepiej uda im kwik prosięci,
Niż udał pajac, w duch jego zdania.
Nikt mu nie wierzył, śmiano się z mowy ;
Nikt mu zwycięztwa przeto nie wróżył—
Bo pajac, wyzwany—dzielnie powtórzył.
Gdy skończył—nowe brawa mu dano ;
Potém wieśniaka naprzód wezwano ;
Wieśniak wystąpił, i krok leniwy
Posunął naprzód, chwiejąc się w strony ;
Wtém nagle kwiknął mu prosiak żywy,
Któren pod połą był utajony :
A gdy im kwiknął raz—drugi—trzeci—
Wgłos się rozśmiano z głupiej postury.
Wieśniak dostrzegłszy, jak przesąd trudny
W ludziach upornych jest do pobicia !
Dobył na scenę worek z ukrycia :
Rozwinał jego otwór obłudny,
I puścił prosię widzom przed oczy,
Mówiąc : że przesąd naturę mroczy !

SZACHISTA.

To opis dobry—i dobra scena,
Jak mi się zdaje, że z La Fontaina !

Ale ja powiem sens wam mniej znany :
W bajce niemieckiej, syn ukarany.

WSZYSCY (oprócz Strzelca).

Prosim ! prosim ! niech zmiana
Już rzeczy nastąpi.

STRZELEC.

Wszak świat lubi zmiany,
Niechże będzie i zmiana !
I strzelec zmianie pochwał nie skąpi !

SZACHISTA.

Więc zgoda !

WSZYSCY i STRZELEC.

Zgoda !

SZACHISTA.

Syn filozof ukarany.

z niemieckiego.

W pierwszym półroczu już szkoły rzucił,
Fryc pełen filozofij ;
Nadzieja ojca—do dom powrócił ;
Zkąd ?—niewiesz ?—z akademij !
Ledwie próg minął, ów nasz uczony,
Zaraz rozłożył skarby zdolności,
Siedząc za stołem ;—lecz zamyślony
Jak-tu pokazać zbiór wiadomości ?

Wielebny ojciec! wszak przyznasz mi sam?

Że pieczeń, co w nas patrzy,

Biorąc w naturze—dwie kury tam;

Lecz ja dowiodę, iż trzy.

At qui—są te tam pieczenie,

Gdzie jedna z dwóch wygląda przecie;

Ergo—logiczne jest dowiedzenie:

Że dwóch kur pieczenie jest trzecie.

Dobrze mój synu, papa odpowie;

Boże błogosław rozumne dziecię!

Matko! weź jedną—ja wezmę drugą;—głowie

Tak mądrzej, zostawmy trzecie!

GOSPODARZ.

Ot biedny filozof! „morze przepłynął,”

Jak mucha w mleku—„w Dunajcu zginął!”

GRENADIER.

Wszak tu wieśniaka z proścem niemamy,

Ni kur pieczonych na naszym stole,

Jednak klasyczne żarciki znamy;

A chociaż ostre—żaden nie kole.

Przeto za zdrowie pana szachisty!

Któren dowcipnie skarał nieuka,

Mową rodziców—działem pieczysty;

Za zdrowie jego!—w sosie nauka.

Wszyscy, i ksiądz już wolny od szynki, znalazł toast bardzo potrzebny; bo jakoś pić jak gęś bez przyczyny jest nieprzyzwoicie.

STRZELEC (dodał z wykrzykiem):

Za zdrowie szachów i szachownicy,
I tych co legli od téj prawicy!

(Pokazując na swą prawą rękę, rzekł):

A cóż-tam, księżulu? te włoskie awantury?
I viaggiatori avidi? powtórz raz wtóry!
Wszak już pragnienie i głód nie pali!
I cichość wielka panuje w sali.

KSIĄDZ.

Więc tedy słuchajcie
Moment,
W szachy nie grajcie!

(Myśli jak zacząć: czy po włosku jak był zaczął, czy po polsku? więc narodowym językiem tak zaczął):

TRZEJ GŁODNI PODRÓŻNI. (1°)

(z Włoskiego).

Trzech wędrowników—w czasie podróży,
Razem—znaleźli skarb bardzo duży;
Siedli w około niego zdumieni—
Zrobili podział; ale zmęczeni,

Po jakim's czasie spoczynku chwili,
Gdy głód dokuczał, tak się zgodzili :
Że jeden z nich najmniej strudzony,
Pójdzie w najbliższe mieszkalne strony,
I tam im kupi coś do zjedzenia,
Gdy drudzy spoczną wśród krzewin cienia.
Jeden z nich poszedł—plan tak ułożył :
Gdy-by trucizny w pokarmy włożył,
To skarb sam jeden cały posiędzie,
I bez przeszkody świadków się zbędzie.
Gdy on tak w drodze swój plan układał,
Z dwóch pozostałych, jeden tak gadał :
Skoro towarzysz z pokarmem wróci,
To niechaj sztylet życie mu skróci ;
Część jego skarbu nam się dostanie,
I on z tych krzaków na świat niewstanie !
Skoro powrócił, wnet go sprątniono—
Żywność i pieniądz znów rozdzielono ;
Ale trucizna w pokarm ukryta,
Zaraz się wzmogła, wewnątrz użyta.

.....
Oni mu życie stałą wydarli ;
Sami zdradzeni—z trutki pomarli.

Mędrzec co po nich tamtędy kroczył,
Gdy skarb i trupy przy nim zaoczył,

Rzekł: człowiek biedny nie jest szczęśliwy;
Lecz więcej biedny jest człowiek chciwy!

STRZELEC.

Czyż na tém koniec twój księże drogi?
Lepsza ma krówka, i onój rogi!
Niżeli skarb twój—niż twe podróżni;
Tamci nieżyją—mój szklanki próżni!

Za zdrowie księdza! niech ksiądz zdrów żyje!
Niech z nas tu każdy toast wypije!

WSZYSCY.

Niech ksiądz zdrów żyje!

KSIĄDZ (przerywa toast i mowę strzelca).

MORAŁ.

Tym skarbem drogim, jest kraj nasz kochany;
A podróznemi trój-alians znany!
Diabeł filozof będzie się dziwił,
Jak carski podstęp trój-piekło skrzywił!

GOSPODARZ.

Zamknął on alians, jak zamyka wróble
W gniaździe jaskułka; lepiej biją ruble! ⁽¹¹⁾
Lepiej niż bąby—niż miliony strzałów,
Bo łatwiej kupić: Kars i jenerałów,
Niż przez rok stawiać znów okopy w Krymie;
Zmieniać intrygi, w Paryżu i w Rzymie!

Za zdrowie księdza !

WSZYSCY (powtarzają).

Za zdrowie księdza !

(I cała kompania w dodatku):

Za zdrowie księdza ! niech ksiądz zdrów żyje !

Niedawno z Peru—więc nam wykryje

Te różne jego skarby i rzeki,

Ze złotym piaskiem ; choć nurt daleki,

Gdzieś tam za końcem piątego świata,

Co, gdzie prócz pory ciągłego lata,

Niéma zmian innych...

STRZELEC (przerywa).

To raj być musi ! lecz raj na potém ;

A teraz toast, za rzeki z złotem !

I zdrowie księdza, co z tamtąd wrócił !

(Tu raptem stanął—i toast skrócił,)

Ale znów nazad :

Niech nam ksiądz żyje !

Niechaj hiszpańskie skarby wykryje !

KSIĄDZ.

Hiszpański pegaz jest bardzo chudy ;

Skrzydła opalił słońcem Indianów :

Oprócz korteza—w prozie obłudy,
Słów kilka tylko—i żegnam panów !
(Wziął kapelusz i chce odchodzić).

WSZYSCY.

Powiedz, nim pójdziesz, księże kochany,
Jakim-téż dźwiękiem mówią Hiszpany ?

KSIĄDZ.

Słów kilka tylko—słów kilka tylko !

„Era poco mas de mediodia cuando entraron los Españoles en su alojamiento, y hallaron prevenido un banquete regulado y esplendido para Cortes y los cabos de su ejército. con grande abundancia de bastimentos menos delicados para el résto de la gente, y muchos Indios de servicie, que suministraban los manjares y los bebidas con igual silencio y puntualidad.

„Por la tarde vino Montezuma con la misma pompa y acompañamiento á visitar á Cortés, que avisado poco antes, solió à recibirle hasta el patio principal contado el obsequio debido à semejante favor.” (Strona 214.)

WSZYSCY.

Co téż-to w naszym znaczy języku,
Ten dźwięk podobny do mułów ryku ?

Prosimy—prosim Litwy kapłana,
Aby chciał zmienić w dobry sens polski,
Te różne zwroty mowy Hiszpana :
Bo się nam zdaje za apostolski !

KSIĄDZ.

Pegaz hiszpański nie skrzydło-loty,
Wyrazy ciężkie, jak w kuźni młoty :
Gdy kują sztaby z równym łoskotem,
I dźwięczą zmiennie za jój obrotem.
Do zobaczyska ! do zobaczyska !

(Odchodzi.)

GOSPODARZ.

Ot wiesz co ?—nieidź, zacny kapłanie !
Dzień teraz długi—słońce wysoko !
Wytłumacz Era—wytłumacz poco ;
I et cettera—i et cettera :
A gdy się spóźnisz—mam ja posłanie !
Sofa i kołdra, w jadalnej sali
Chudszym niezrobią ;—co rzekniesz dali ?

KSIĄDZ.

Ale—ale—a...

A !—Nota-bene !

Pierwój pomyślę, nim rzeknę bene !

STRZELEC.

Może kropidła i kropielnice,
Odwilżą nam tu wywiędłe lice ?
Przytém ampułki, wino i woda,
Zakrystyanka nam zaraz poda !
He ! co ? Kapitasiu ?

GOSPODARZ.

Oto !—oto...

STRZELEC.

Ampułki się zgniotą !

KAPITAN.

Nie !—oto,—oto
Czekajmy, co z ust księdza wypłynie ?

STRZELEC.

A woda ?

GOSPODARZ.

W źródle !—pewno niezginie !

STRZELEC.

Atande kapitasiu !
Lecz może wyschnąć—lub wyparować ;
Albo zamarznąć !
Jak lód gotować ?
He ! co ?— Kapitasiu ?

Złapałem cię choć raz przecie !
Cóż mi na to odpowiecie ?

GOSPODARZ.

Wszak teraz lato—więc nie masz strachu,
Śniegów i lodu pod cieniem dachu !

STRZELEC.

Wody jeziorne—wody kryniczne,
Mają odrębne zmiany chemiczne ;
Czy zapomniałeś twe aparata,
Co-to bez mrozu, z gorącą wody :
W śnieg zamieniają, parę, wśród lata ; (¹³)
A cukier z wiską w najtwardsze lody !

KSIĄDZ.

Panowie ! tempus fugit !

Brawo ! (wszyscy wykrzyknęli,) brawo !
Gdy tempus fugas chrustas, tedy do rzeczy !

KSIĄDZ.

Wizyta Montezuma do Corteza. (*)

Tłumaczenie z hiszpańskiej prozy.

Było to więcéj niżli południe,
Kiedy w dom weszli liczni Hiszpanie:

(*) 1518. Montezuma, cesarz meksykański ; zabity 1520.

Cortez i świta, ubrani schludnie,
Znaleźli bankiet na powitanie.
Wszystko wykwintne, dobrze zrobione;
Potrawy liczne, w szyk ustawione,
Dla stopni wyższych i dla żołnierzy,
Choć bez widelców i bez talerzy!
Lecz podostatkiem—pokarmów siła;
Napojów dużo—usługa miła.
Wiele Indianów tam się krzątało,
Zwinnie, dokładnie—rozmowy mało!

.....

Wieczorem przybył sam Montezuma;
Na twarzy jego—i w oczach—duma!
Przepych w ubiorach indyjskiej świty,
Która z nim przyszła dla téj wizyty.
Cortez był o niej piérw uprzedzony,
Wyszedł w dziedziniec; tam uniżony
Witał Indianów, jak mu przystało
Witać monarchę—z duszą wspaniałą;
Później wprowadził do drzwi swéj izby,
Z tłoku żołnierzy, i dworzan ciżby:
I tam mu ukłon zrobił zniżony,
Jak się tu robi głowom korony!
Indian wziął miejsce swego siedzenia,
Bez trudów żadnych—bez załęknięcia.

A ja wam miejsce moje zostawię,
I krzyżem świętym was pobłogosławię :

Salve et vale !

(Ochodzi, i prawie nosem zaczepia o nos potężny wchodzącego przybysza z Hull. — W czasie gdy ksiądz odchodził, wszyscy chórem zaśpiewali mu część śpiewu z Anna Bolena.)

„Adio amico ! adio !

„Ah ! Nel vederla tua constanza,

„Il mio cor si rasserenava

„Non temea che la tua pena, etc.”

(Gdy wtém gość nowy wchodząc do stancji także śpiewa, lecz śpiew z Wilhelma Tell—w oryginalnym języku.)

Der Alpen-Jaeger.

Es donnern die Höhen, es zittert der Steg,
Nicht grauet dem Schützen auf schwindlichtem Weg ;

Es schreitet verwegen
Auf Feldern von Eis ;
Da pranget kein Frühling,
Da grünnet kein Reis ;

Und unter den Füßen ein neblichtes Meer,
Erkennt er die Städte der Menschen nich mehr ;
Durch den Riss nur den Wolken,
Erblickt er die Welt,
Tief unter den Wassern
Das grünende Feld.

SCHILLER.

GOSPODARZ (i wszyscy razem, witając nowego przybylcę).

Jak'że się nasz kochany téż pan Kryspin miéwa?

PAN KRYSPIN.

Wesół — zdrów — jak zazwyczaj Schillera wam
śpiéwa !

GOSPODARZ.

A któż ten drugi z tobą ? — jak pigułka mały !

PAN KRYSPIN.

Jest-to Anglik, profesor, co prawi morały !
Dziś przyjechał tu zemną was Szkotów oglądać,
I musisz nam dać wszystko to, co będziem żądać !

GOSPODARZ.

O ! rozkazuj co sam chcesz, a będzie spełnione ;
Pierwój rozgość się trochę, i złóż kij na stronę !
A choć chatka niewielka i z ozdób niesławna,
Są w niej serca tułaczy — i ich przyjaźń dawna ;
Rozprzestrzenia objętość — znajdą łyżkę strawy,
Później szachy i fajka, przytém kubek kawy :
I gawęda, i śpiewy — ukrucą wam chwile,
Gdyż po długim rozdziale, czas upływa mile !

STRZELEC.

Ale ! ba ! tak mile ? diabła'ć to tam mile !
Kiedyśmy już wywiędli, jak ścięte badyle !
A nim Mojiesz swe źródła odszpuntować raczy,
To niech z Hull nam przyjaciel łaskaw wytlu-
maczy :

Co te der, der, der, i der, już po polsku znaczy ?

PAN KRYSPIN.

Teraz gdy ze mną gardłowa sprawa,
Przy gospodarzu zostanie sława ;
On pewno za mnie wam wytłumaczy,
Co te der, der der, szwernuder znaczy ?

GOSPODARZ.

Więc tedy słuchajcie !

Niezawsze Polak z Niemcem się zgodzi,
Jednak'że próbka nam niezaszkodzi.

Oto :

Strzelec Alpejski z Wilhelma Tell.

I grzmia tam wierzchołki—drżą tam sklepienia ;
Nie błyska myśliwcom stromodróg z cienia !

On kroczy—przechodzi

W lodo-zwał z pola,

Gdzie ryż się nierodzi,

Gdzie martwa rola !

I tuż mu, z pod nogi, émi mgliste morze,
Zkąd nikt miast, ni ludzi, poznać nie może.

Tylko przez szpary chmur,

W głąb zanurzone,

Widzisz świat—wody z gór,

Pola zielone.

STRZÉLEC.

Atande !

A to'ż co, Kapitasiu ? poco mię przezywać ?
Wszakże pułk mój — wiesz dobrze ? proszę nie
pokpiwać !

Pocóż nazwałeś Strzelec Alpejski ?

Czemu'ż nie strzelec polsko-szaserski ?

Było-by lepiej i zrozumiałej,

I ja-bym czekał na wodę śmiałej !

Teraz przezwany—więc uschnąć muszę !

Duszo mi, duszo !—duszę się, duszę !

Duszę!—d.....

SZACHISTA.

Dla zmiany więc mowy, z Niemców języka,

Wiecie co my zrobim ?—prośmy Anglika :

On łatwo przemieni na ptasie dźwięki,

Te grzmoty, pioruny, i muszek brzęki !

.....

Wszak język angielski ptakom jest dany,

A Niemców szwernuder w stajnie zagnany.

Wolter, jak mówią, i inne głowy :

Równali Anglii do ptasięj mowy.

Dali Francuzom zaszczytu wiele,

Dając ich język dla przyjaciela.

Włoski kochance,
Szkocki przy szklance ;
Niemców dyalekt grubo gardłowy,
Zrównali trafnie do końskiej mowy.
Grecki, łaciński, jak z konieczności,
Przenieśli razem w kraje wieczności ;
Hiszpański młotom ofiarowano ;
A Moskwy wronom za wzór wskazano !
 (Ukrau ! ukrau ! ukrau !)
Polski oddano dla bohatera !
I na tym kończę sądy Woltera.

PAN KRYSPIN.

Niech teraz Anglik weźmie Schillera,
A rzućmy na bok te et—cet—tera !

PROFESOR ANGLIK (Master Very-well.)

„The Chamois Hunter, appears opposite on the top of the cliff.”

“When it thunders on high, and the mountain-
 bridge shakes,
Undismay'd the bold hunter his dizzi path takes,
 He daringly strides o'er
 The icy-bound plain;
Where spring ne'er can flourish,
Nor verdure e'er reign.

And under his feet is a mist. white as snow,
Which shuts from his sight men's dwellings be-
low,

Through a rent in the clouds
Is only reveal'd,
Deep under the waters
The green of field.

* * *

STRZELEC.

Ah! téż schowajcie, te zagraniczne
His, his—i der, der, bardzo komiczne.
Ja nierozumiem jak takie mowy,
Spamiętać mogą najlepsze głowy?
Z wszystkich donnerów,
Z wszystkich thunderów:
Nic nierozumiem;
Pojąć nieumiem!

(Służąca wchodzi z tacą.)

GOSPODARZ (przerywając mowę strzelca.)

Patrz: dziewczyna przyniesła dzbanek grzanéj
wody,
Jak przed chwilą żądałeś, dla zrobienia toddy!

SZACHISTA.

Właśnie tego czekano—na Strzelca usługi!

Lecz nim zacznie grać w szachy, to mu tombler
drugi,
Jak-to niegdyś krowina—drogi nieprzegrodzi,
Przytém bliźniak bliźniaka rogiem niezabodzi ;
A przy dobrym humorze, dla lepszego tonu,
Niech wystawi że jedzie z defilem szwadronu.

STRZELEC.

No i cóż tam wielkiego ?—służyć jestem gotów ;
Nietylko do defilu, ale do obrotów !

(I w tém bierze strzelbę z kąta, obejrzał czy nie nabita, i zaczyna ruchy musztry pieszej.)

Więc powtórzcie komendę — wszak pod bronią
jestem !

GOSPODARZ (żartobliwie.)

Czy mam podać proch ? kule, róg, czy ładownicę ?
Czy patrontasz piechoty—bagnet i rusznicę ?

STRZELEC (z pewnym rodzajem powagi).

Nie, nie, nie ;

I nie !

Ja się niechcę tém bawić, co to czerni z dala,
Jak węgiel i żądra z pod miechów kowala !

Ot ! cacka podobne zostawiam ja w tyle ;

Dawniej pukawki,

Z drzewa kukawki ;

W łąkach motyle,

Szczygły i gile ;

I różne cacka inne, zajmowały chwile ;

A dziś już tu łysina—broń rdzawa, i w pyle,

Choć ma kształt karabina ; lecz to broń zabójcza :

Skosztowałem jój trochę, grając w demokraty,

Gdy Szwajcarki kochane otrzęsły z nas łaty !

Dziś jój wcale nie lubię ; szkocka, a nie ojeza !

Z tego, sądzę, powodu, nie smakuje mile !

(Stawia w kącie strzelbę i wziął kufel z toddą i przemawia sam do siebie):

To mi dziś jest broń dzielna,

Choć jak ogień pali !

Lecz gardła nie zrani ;

Tamta zaś jest piekielna :

Z nóg cię w grób powali ;

Majstry jój—szatani ! (15)

Ta mi ośladza

Samotne chwile,

Choć czasem zdradza,

Lecz zdradza mile !

Czasem zakrztusi ;

Nigdy nie zadusi,

Gdy w gardło chylę !

Łyk, łyk—i łyk za łykiem !

Spłynął w ziawy roztwarte

Dzielnego szasera !

Pyk, pyk—i pyk za pykiem,

Płyną skrętami

Z ust bohatera.

Po małej przerwie

Szklanke postawił,

Mróknął znów, że nie !

Fajkę poprawił.

I znów jak pierwój : pyk, pyk, za pykiem ;

I łyk za łykiem—po cichu toczył ;

.....Nie gadał z nikiem.

W końcu wystąpił, i rzekł zdziwiony :

Że on,—tak długo, stał uciszony.

SZACHISTA (śpiewa).

O ! łatwo z nas tu każdy już zgadnie,

Żeś myślał mówić gładko i ładnie !

Bo to i widać z przodu po minie,

Że zdrój Mojżesza z szumem popłynie ! } bis.

* * *

Tylko słuchajcie ! a w miarę głowy,

Wybuchnie potok słodkiej wymowy !

Jak z alembika, wnet wódka ciecze,
Gdy w spodek kotła ogień dopiecze! } bis.

* * *

(Szaser stał tyłem do komina.)

STRZELEC (cedzi przez nos).

Tak, nie inaczej!

Tak, nie inaczej!

(I raptem głos podnosząc):

No! i cóż tam Kapitasiu? czy'm ci co nie dłużny?
Spójrzyj na mnie, i na stół, i w mój tombler pró-
żny!

GOSPODARZ.

Wszak'żeć to ty nie pęcherz — mówią żołnierz
z jazdy?
Nalój sobie jak sam chcesz — i porachuj gwia-
zdy! (1°)

STRZELEC (sam do siebie).

A toż strzelca zahaczył?
Kazał być usłużnym;
Szarzę wyciąć na gwiazdy!

(Patrzy w górę i mówi sam do siebie.)

Koń jakoś za wysoki,
I droga daleka;

Jak'że tam przejść obłoki ?

Gdy tu taka spieka ?

(Myśli.)

Lecz mi wyrzec nie raczył,

Czy-to z kuflem wpół próżnym ?

I na czele jazdy ?

Czy jak ślimak wśród słoty,

Na czele piechoty ?

A cóż Kapitasiu ?

(I myśli dalej—w końcu mówi sam do siebie):

Gwiazdy w dzień za wysoko,

I słońce dopieka !

W nocy dojrzy je oko ;

Lecz droga daleka !

(Znów sam do siebie.)

Z jazdy ?—m'he !

Gwiazdy ?—m'he !

(Myśli co ma dalej powiedzieć—wreszcie rzekł dosyć głośno.)

Niech-tam będzie jak chcecie, z jazdy czy z kon-
nicy ;

Trudno nalać do szklanki, gdy niemasz w butlicy !

GOSPODARZ.

Wszak wiesz drogę do dzwonka, obok przy ko-
minie ;

Sięgnij tylko zań ręką, a wszystko przypłynie !

PAN KRYSPIN (patetycznie.)

Jak owa niegdyś lampa cudna Aladyna,
Tak nam dzisiaj ten dzwonek i śliczna dziew-
czyna :
Znosi na stół, i stawia, jak-by anioł z nieba ?
Czegoż więcéj nam gościom dziś do szczęścia
trzeba ?

STRZELEC.

Shucham starszych rozkazu ! — Za sznurek po-
sięgnął,
I tak w dół go raz po raz dwa razy pociągnął,
Iż się odgłos roztoczył aż za piątą ścianą ;
Więcéj cukru i wiski zaraz mu podano.
Błysła iskra radości na twarzy szasera ;
Nic już więcéj nie mówi tylko ręk zaciera !
M'he !

(Dobył chustki, obtarł pot z twarzy i zaczął pomrukiwać co-
raz tę wyżéj i wyżéj—w końcu rzekł):

Nie brzmi mucha
Koło ucha !
Poprawił łysiny,
I przed lustrem uwielbiał
Tok buńczucznej miny !

Nie brzmi mucha
Koło ucha !

Stanął tyłem pod komin ; poły w bok odwinał,
I dym gęsty jak pierwój potokiem z ust płynął.
To raz w górę, to nadół, to na wszystkie strony,
Bakuń, waksztaf, draykenich : był równo dzielony!
I w przemianie poruszeń, cybuszek z kaliny
Giał, wyginał, i chwalił użytek krzewiny.
Przytém kułka i finfy puszczał na podłogę,
I udawał wóz poczty, gdy przechodzi drogę !

ZMIANA RZECZY.

Służąca wchodzi z tacą w rękę dla zebrania pozostałości obiadowych.

Stół z naczyńia sprzątniono, ucichły rozmowy,
Nasz historyk Lublina już nietrudził głowy :
Opisaniem wyprawy przez zakłète brody ;
Ale wziął się serdecznie do rozmiaru tod dy.
Czasem śpiewać poczynął przytłumionym głosem,
Czasem bębnił i gwizdał, marsz Marseil, pod no-
sem ;
Gdy zaś fajkę wypalił znów przerwał milczenie,
Zacierając dłoń o dłoń, dał głowy skinienie :
I rzekł: grajcie wy w szachy, ja wam będę nucił!
Ale pierwój w tomblerku whiskę z cukrem skłucił.

(I zaczął śpiewać śpiew jazdy na piechurów.)

Jedzie szaser lasem,
Pokrzykuje czasem ;
Idzie piechur bokiem,
Potrząsa tłumokiem !

Hoca ! tra-la-lal-la !

Hoca ! tra-la-lal-la !

I wtém podniósł do góry swój kielich nad oko :
Wziął postawę żołnierza, i z piersi głęboko
Wytoczył wprzód komendę niebardzo donośną,
Lecz ją wkrótce poprawił, i krzyknął dość gło-
śno :

Baczność !

Wiara !!

Jak to skończym, będzie dość !

Tra-ra-ra ! tra-ra-ra !

Dwa tomblerki będzie dość ;

Tra-ra-ra ! tra-ra-ra !

Baczność !

Dalój naprzód szasery, Krakusy, Mazury !
Skruć cugle ! do szarży ! dalej chłopcy z góry !
I wtém tombler wychylił, wąs obtarł z nad gęby,
Zaciągnął się raz z fajki, puścił dymu kłęby.

I rzekł: grajcie wy w szachy; zemną będzie basta!
Niema'ż z wami co robić—ja idę do miasta!

(Ochodzi, nucąc pod nos: „Jedzie szaser lasem,” etc. —
jak echo gór alpejskich, głos po krętych schodach kamiennych odbija się aż w sklepieniach stacji.)

Tu sypnięto oklaski—wiwat za wiwatem
Leciał, jak grad po dachu, miast angielskich latem.

I tak dalej, kolejno, dla każdego z gości:
Biegło huczne: niech żyje! coraż szerszém kołem,
Aż kot zbudzon na sofie, miauczał wgłos z radości,
I muc stary, do wtóru, wył, czekał pod stołem.

(Goście się rozchodzą. — Szachy na stół, — a przez otwarte
drzwi jeszcze słyhać z ostatnich schodów: „Jedzie szaser
lasem,” etc.)

Gra się zaczyna. (17)

Otworzono szkatułkę z orzechowym głosem;
Wysypano z niej piony—ot są ustawione:

Kto z nas pierwszy zaczyna?

Kto? —

To wyciągniem losem.

Jaki kolor kto bierze?—biały, czy czerwony?

Czekaj chwilę, nim trafem to nam wskażą piony.

Lewa—prawa—zgadywaj,

Kto do jakiej strony?

Ot kolor czerwony!

Dzisiaj pierwszy zaczyna ; gospodarza strona
Grę otwiera z porządku—więc jego czerwona !

.....

Po niedługim namyśle, prawie jednój chwili,
Ręka strony czerwonej ku szachom się schyli,
I pchnie naprzód dwa pieszki, wśród kwadratów
roi,

Krokiem śmiałym, przed białe, gdzie królowa stoi.

.....

Druga strona jak pierwsza nic się nieobawia,
I podobną im liczbę naprzeciwko stawia ;
Wkrótce biskup szkarłatny śmiało naprzód leci,
I osłonił swe pieszki, jak lew broniąc dzieci :
Ruch ten nagły, nadzwyczajnie zrobił zamieszania,
Gdyż królowa Albionu jezdny się zaślania ;
Mąż jej zdziwion manewrem, wzniosł nad szereg
głowę :

Obrachował swe siły do bitwy gotowe,
I dał rozkaz do marszu ; jękły z twierdz tarany;
Dźwiękły trąbki, grzmiały bębny, znak do bitwy
dany.

Rwie się jazda do koni,
Do lanc, szabel i broni ;
I jak błyskawica,
Szkarłatna konnica,

Pod opieką dział lekkich, front Albionu bierze,
Nie zważając na twierdze i warowne wieże.

Tnie co spotka, co zdybie, aż pod zamku ściany;
Skąd cichaczem wypchnięto forteczne tarany!

I z nich ogień puszczone gromy wszędzie ciska,
Rzyga z siarką dym czarny, krew strugami pry-
ska;

Białe pieszki i biskup stają w pierwszym rzędzie,
Stawia czoło odważnie; jednak w wielkim pędzie
Jazda poszła im w pomoc galopowym krokiem,
Gdyż królowa królowej błysła groźném okiem.

Obie dumne despotki, każda śmiało kroczy,
Każda chciwa zwycięstwa — błyska mieczem
w oczy!

Każda niszczy szeregi, ogniem wszystko zmiata;
Każda w poprzek, wzdłuż, naprzód, wstecz i
w przełaj lata.

Każda depcze szeregi, tę śmierci maszynę,
Każda tłucze co spotka—obraca w perzynę.
Biorąc pozór za powód—często bez żadnego;
Częściej pędzą na oślep do ruchu zgubnego.
Żadna niedba czy kto czyn kiedyś będzie chwalić;
Każda szuka zbić drugą i siebie ocalić.

Mniej zważając co rzekną niebitne humory?
Łamią, kruszą, co zdybią, trzaskają zapory.

Każda ledwie na chwilę, przed znakiem do bitwy,
Stanie słuchać słów świętych, biskupiěj modlitwy.
Poczém śmiało, galopem, sadzą gdzie jest trwoga,
Gdzie największa zaciętość, gdzie ciężka załoga;
Sieją szturmy pocisków, gruchoczą pikiety,
I z szablami na lance, i z lanc na bagnety;
Prą wprost ramie o ramie — zemsta wzrok im
mroczy.

Aż tu z między krwi toków, szary laufer skoczy;
Ot i zmieszał na chwilę
Front—i szereg w tyle!

Tam przewrócił od razu białego rycerza;
Stanął śmiało przed króla, strzał mu w piersi
zmierza!

Król nieznacznie miecznego przed siebie wysunął,
Pod którego toporem nasz lauferek... runął.

(Wieczny pokój jemu!)

Już niewstanie..... gdy runął.

Po nim zaraz następny, przed front króla stanie;
Zdjął pierw pieszka z pikiety, dał mu powitanie!
Król w tym jeszcze natarciu jezdny się zastawił,
Wziąwszy pieszka na pomoc, laufu czoło stawiał.
Ale laufer nasz śmiały, niechcąc próżno zginąć,
Wrócił nazad w swój szereg, by plac bitwy minąć.

.....

Gdy spostrzegła Albionka nagłe ustąpienie,
Dała naprzód dwa marsze, pod forteczne cienie!
Lecz królowa szkarłatna wpierw to przewidziała,
Do odparcia Albionki inny rozkaz dała:
Wzięła naprzód baterię z prawej króla strony, (*)
I użyła jej dzielnie do frontu obrony.
Grom po gromie spadł nagle na obiedwie strony,
Śmierć i przestach na przemian mieszają legiony;
Coraz ostrzej i zwawiej białe nacierają,
Że już ledwie szkarłatne gdzie oddychać mają!
Cisną szereg na szereg, rzeź się większa wszczyną,
I śmierć szybko płaszczy nocy nad niemi rozpina.
Nie jednemu wybiła tam godzina skonu;
Bo kto tylko łeb wytknął z szkarłatnych szwadronu,

Na sąsiednie płaszczyzny, i sąsiednie niwy,
Podał łeb swój pod topór—pod topór krwi chciwy;
I niedając, ni prosząc łaski, ni pardonu,
Ginał każdy pod mieczem królowej Albionu,
Która coraz to zwawiej wszczeła pieśni zmiatać.
I jak furia piekielna—po łbach trupów latać,
Już poległych zastępów; z obu stron szermierzy,
Mniej zważając ostrz mieczy i stalność pancerzy.

(*) Wieżę.

Tych rąbie, tamtych kole, tym trząśka puklerze,
Gdzie się tylko zawinie, padają rycerze :
I w zbytecznym zapale, chcąc dać cios ostatni,
W biegu nogę pomknęła — i wpadła do matni !

.....
Tu jak piorun z obłoków, mieczny ją przywitał,
I trzy razy raz poraz o hasło się spytał.

.....
Bohaterka zagrzana w zwycięstwa zapale,
Strzałem dała odpowiedź — i prze na cios śmiała.

.....
Jakie hasło? raz jeszcze?! — dał ognia z rusznicy,
Pryskły iskry ukosem, w gzygzak błyskawicy !
I miecz z mieczem się spotkał; z strony odwodo-
wój :

Jezdny odparł raz ciężki, dał cięcie królowój,
Niezważając na płeć jej — na głowę z koroną :
Rozciął puklerz, i pod nim : jej śnieżyste łono !
Miecz na ziemię wyprysnął, bladość twarz osiadła.
I bez mocy, jak kwiatek ścięty, nadół padła.

.....
Gdy tak zwalczył ją jezdny, dumny z swego plonu,
Wnet zagroził królowi abdykacją tronu !
Starzec wielce przerażon po utracie żony,
Znów się laufrem zastawił, i broni korony :

Najmężniějších wystawił na niechibną zgubę,
Niezważając jakową może mieć w tém chlubę ?
Trudno walczyć gdzie mężtwo szeregi wywraca;
Bez odwagi, król nicość, próżna jego praca !

Próżno biega po kątach, wszędzie ogień z wieży
Sciele przed nim i za nim, najśmielszych rycerzy.
Z przodu, z tyłu, i z boków, z każdego bastionu,
Sieją grad kól szkarłatni, z umizgiem do tronu :
I królowa im w pomoc wszędzie kłusem bieży,
Tam z dział ognia, tam z broni, tam mieczem
uderzy.

Gdy wtém jeździec szkarłatny z tyłu wypuszczony,
Zrąbał laufra i pieszka—i żąda korony !

.....

Król się jeszcze wymyka, lecz strach sił pozba-
wia,

Zamiast laufrem, lub jezdny, wieżą się zasta-
wia ;

I tam miecznik szkarłatny raptownie podskoczy,
I królowi raz jeszcze mieczem błysnął w oczy.

Stój !—nieujdziesz !—krzyez pardon !—już niéma
obrony !

Ze wszech boków śmierć grozi—jesteś otoczony!
Strzelam ! zginiesz !—raz ! dwa !—no ? a cóż po-
wie świat ?

Laufer nie świat wziął na cel! — gra skończona;
szach, mat!

Moja wygrana! (1°)

(Reszta gości się rozeszła).



UWAGA.

Po zwycięstwie, i po stanowczém przyznaniu wyższości w szachy nad panem Piotrem, goście się rozeszli; Pan Jerzy sam został, i przez czas jakiś drzwi i okna poroztwierano dla wywietrzenia dymu z sygar i odoru z Whisky. Chociaż Pan Jerzy rad był, i przyjmując gości częstował ich toddą — lecz sam nigdy jój niepił, i sygar w stancii niepalił; oprócz na wolném powietrzu w czasie przechadzki.



POCHWAŁA NADSPODZIEWANA, OTRZYMANA DZIŚ DNIA
7 KWIETNIA, 1857.

Posyłam ci nowy odcisk, brachu, a przy téj zręczności nie-mogę ci niepowinszować przecudownie napisanych wierszy do Pułk. Przyemskiego, które on mnie pokazywał. — A i w téj eprewie czy próbce którą ci do przejrzenia posyłam, Partya Szachów, to jest: sam opis gry, jest przewyborny. Jako czwartak i dobry żołnierz, pokazuje się że bitwy najlepiej opisywać umiesz. — Całuję cię, twój

RYPiŃSKI.

CZAS DRUGI.

POŻEGNANIE

DO

BRATA TUŁACZA

UDAJĄCEGO SIĘ NA WSCHÓD Z LONDYNU

DO

KOZAKÓW SUŁTAŃSKICH

pod dowództwem

SADYKA PASZY

Naówczas pod Wsią Maximeni, w Bulgarii, nad
Rzeką Pruth.

Pan Jerzy sam tylko w stancyi; kałamarz, pióro i papier przed nim na stole — Głowa wsparta na ręce prawej — Mapa Krymu i Morza Czarnego przed nim, i list od przyjaciela z Tottenham leży obok mapy.—Cichość w całym mieszkaniu, oprócz jednostajnego odgłosu zegara — Dzień 24 Grudnia 1854 roku.

(Poniższa część jest uratowana od zatury, aż do : Czas Trzeci—i to jest część oryginalna.)

WSTĘP DO POŻEGNANIA.

CZAS DRUGI.

Gości ni słyhu—cichość w około ;

Okna po stancjach, i drzwi roztwarte.

Pan Jerzy w krześle—zmarszczone czoło,

I łokcie oba na stole wsparte.

Pliki papierów z kurzu strząśnione,

I kilka książek w biórku otwartém ;

Przy nich medale i krzyż—złożone,

I guzik srebrny z numerem czwartym. (*)

(*) Jedyna pozostałość z kraju i z mnogich bitew które odbyłem.

Dukat z obrączek polskich żon ślubnych,
Którym świat nie miał, i nie ma równych! (*)
Wszystko to razem przed nim zebrane;
I to jest balsam na jego ranę,
Która mu w piersi tak już zapadła:
Żeby nie ten zbiór, to-by go zjadła!
Leż-to leż już przez lat tak wiele,
W karty tych ksiązek, i w biórko nasiękło?
Bóg tylko to wie, i przyjaciele:
Że gdyby zamknął, toby rozpekło!
Wkońcu wziął pióro—w atrament zmoczył,
I te wyrazy na świat wytoczył:

Uniesienie.

Ojczyzno luba! O! ojczyzno droga!
Jak wiele razy tu wzdycham do ciebie?
Gdyby'm pół tyle był wzdychał do Boga,
Już był-bym z duszą—o! i z ciałem w Niebie!

* * *

(*) Jak Teofila Chrzanowska z Trembowli.

SPIEW.

I tak mi tęskno—i tak mi nudno ;

Tak w méj ustroni czegoś potrzeba ?

Słowami wyrzec—wyrazać trudno,

O co ja błagam tak okrutne nieba !

Czuć to potrzeba—wyrazać trudno,

Jak mi tu tęskno—jak mi tu nudno !

Czuć to potrzeba—wyrazać trudno,

Jak mi tu tęskno—jak mi tu nudno !

* * *

Oni tu grają,

Tańczą, śpiewają :

Śpiewy z Warszawy (fakt.)

Dla méj zabawy.

Lecz czém'że dla mnie grzeczności znaki ?

Gdzie niemasz serca—gdzie niemasz duszy ;

Gdzie zuchmurzone niebieskie szlaki—

Wesołość gniéwa, a radość głuszy !

Czuć to potrzeba—wyrazać trudno,

Jak mi tu tęskno—jak mi tu nudno !

Czuć to potrzeba—wyrazać trudno,

Jak mi tu tęskno—jak mi tu nudno !

UWAGA.

Lat dwadzieścia samotny, (*) bez chwili uciechy,
Oprócz słodkiej nadziei, rychłego powrotu
Na piędź ziemi ojczystej, pod cień własnej strze-
chy,
Spocząć w łonie rodziny — otrzeć czoło z potu,
Poorane tęsknotą i długim cierpieniem,
I przy końcu raz jeszcze — z mem ostatniem
technieniem :

Słyszec śpiew nasz legionów,
Śpiew nasz narodowy !
Pierw nim jęk pośmiertnych odbije się dzwonów;
Pierw nim gruchot me ciało przykryje grobowy !

SPIEW.

Ach ! tu w tój piersi, gdzie codzień pieszczę
Cię ; którą nad świat, nad skarby cenię !
Tu, gdzie twój obraz na wieki mieszczę :
Tu-bym cię przykuł, w najgłębsze cienie !

(*) Dziś już lat 25.

Ale w twe własne, zimne kajdany, }
Które ty dźwigasz, nie czując rany! } bis.

* * *

Polsko!—aniele!—ojczyzno droga;
Czyż ty niesłyszysz wzdychań do ciebie?
Gdy-bym pół tyle wzdychał do Boga,
Już był-bym z duszą i z ciałem w niebie!
Ty dźwigasz jarzmo—znosisz kajdany; }
Nie szukasz leków zgoić twe rany! } bis.

* * *

My tu z daleka bezsilne muchy,
Choć lat tak wiele pracujem szczerze;
Lecz w kraju kupców, kupieckie duchy!
Handel przewagę nad honor bierze!
I tobie głębiej rozrywa rany; }
I coraz cięższe wtłacza kajdany! } bis.

* * *

Uchło nam serce—łez już nieroni
Oko zasiękle pod skwarem czasu!
Nawet nadzieja od nas dziś stroni,
Kryje się wstydem w zaciszach lasu!
Bóg sprawiedliwość wygnał z téj ziemi,
A alians?—został—i szatan z niemi!

* * *

Czém'że my winni? wskaż—wielki Boże!

Gdzie'ż my sierotki—gdzie? i do kogo,
Pójdziem się żalić?—któż nam pomoże

Odzyskać kraj nasz?—gdzież? jaką drogą?

Komu się modlić? i kogo chwalić?

Jeżeli nas Boże, niechcesz ocalić!

* * *

Piekło przesiękło ludem bez grzechu!

Drogi doń błyszczą kośćmi usłane;
To bruki z czaszek twych dzieci, Lechu!

Krwia, potem, nędzą, i łzami złane,
I sybir jęczy twym Polsko, duchem,
I kraj twój związany Moskwy łańcuchem!

* * *

Ale nadzieja—ta zwodna mara,

Szepece raz jeszcze patrząc na zgliszcze:
Że wnet czart sprzątnie nowego cara!

Że Polska wolność nazad odzyszcze.

Tylko nie traćmy ufności w Boga,
A z nią znów wyprzem wspólnego wroga! } ^{his.}

* * *

Czemu'ż tak tęsknim za naszym krajem?

Czemu'ż nieczujém w obcym rokoszy?

Wszak'że Brytanie zwa kraj swój rajem,
Gdzie kaźden handlem łatwo panoszy !
Ale nam smutno jest w kupców stronie, }
Lepiej żyć skromnie na swym zagonie ! } bis.

* * *

Czém wilgoć rosy wiatrom spragnionym,
W piaszczystych pustkach skwarnej oazy,
Tém kraju drogi nam tu stęsknionym
Balsam przypomnień i tve wyrazy :
Które o tobie codzień nam płyną, }
Z pod serca do ust, i w duszy giną ! } bis.



POŻEGNANIE

Kapitana Bkatego.



Idź, mój bracie, w ślad ojców! niech chwila szczę-
śliwa

Wiedzie cię, gdzie duch zemsty, duch nadziei
wzywa :

Tam za morza, daleko od rodzinnej strzechy :
Tam ty, w pośród tatarskiej, ujarzmionej niwy,
Znajdziesz grobów tysiące, nieznajdziesz uciechy!
Znajdziesz strugi krwi ludzkiej, (Polakom nie
dziwy),

Gdyż tam trzykroć tysięcy ludzi różnej wiary
Padło, pod ciosem sztuki, odwagi i siły :
Floty wielkie, fortece—tam carskie ofiary!
I drugie tyle jeszcze zwiększy mu mogiły,
Zanim rok przyszły, jak ten, wir intryg przemi-
nie! (*)

(*) Dziś, dnia 20 Octobra, 1856, puszczono pogłoskę że
Napoleona III. zabili w Paryżu.

.....
Drugie trzykroć tysięcy, i więcej tam zginie, ^(1°)
Bo niemasz Polski synów, zebranych pod zna-
kiem

Orła z Pogonią, krzyża, ni czapek z kołpakiem!
Jak pod Lipskiem nad Elster, (*) i przy Berezi-
nie! (**)

Cóż robić?—takie były najpierwsze zamiary,
Aby Polak sam stracił—nie kajser, nie Cary!
Tak chciał Prusak, i Bawar, i cała czereda
Najemnych służebników, w Paryżu, w Londynie,
Których prędzěj, czy późniěj, gniew Boga nie
minie!

Spotka ich większa jeszcze niż Filipa bieda! ^(2°)
.....

Idź! — służ ojczyźnie naszěj — choć porwaněj
w sztuki,
Ona cierpi grzech dziadków — my dla niěj ich
wnuki.

Wiele złego jest dzisiaj — lecz dobre nastąpi;
Bóg da! ostatki naszěj przedwczesnej siwizny
Spędzim wśród swoich braci, na łonie ojczyzny!

(*) Poniatowski. (*) Dąbrowski.

Tylko w jedności razem—bez żadnych morałów
Nad tém, kto niegdyś czém był, a dziś jest w szeregu :

Wszak jak majtki rozbite, zdaleka od brzegu,
Poczepiani u szczątków roztrzaskanéj łodzi :
Rozbijem się na starość, chociaż sercem młodzi !
Czyż niezgoda i zawiść, jedności zaskąpi ?
Czyż z niezgody i z swarów zwycięztwo nastąpi ?
Wszakże jedność jest siłą—przy sile odwaga !
Przy odwadze rozsądek ; jakaż więc zniewaga
Być obrońcą raz jeszcze ojczystych zagonów ?
Czy-to z kosą na Litwie wśród zmudzkich legionów ;

Czy-to z lancą nad Tybrem, czy pod Samosiera ;
Polak dzielny niepyta, gdzie za kraj umiera ? !

.....
Z małych chmurek deszcz, wielki przynosi plon zboża.

Z małych hufców kozackich, tak chce wola Boża !
Wielkie wojska powstaną, krwi wiele rozleją ;
Ale Polskę z trzech grobów w jedną całość skleją !

.....
Idź ! — niech cię Bóg prowadzi ! raz jeszcze na wroga !

Ufaj czystém przeczuciem : że kto w imie Boga,

Zwiększa szereg ojczysty, wśród szturmu nie zgi-
nie !

Każda kula złowieszcza, piersi jego minie !

Ja byłem już w czternastu bitwach różnej miary;
Jedenaście kul ruskich dostałem—nie fraszki ;

Jednak gdy serce było pełne czystej wiary :

Jestem przy życiu z małym szwankiem mojej
czaszki ! (*)

.....

(*) W olszynie pod Grochowem byłem 19, 20, i 25, Lutego, 1831, w Pułku 4 Piechoty Linijowej, w drugim batalionie, w kompanii 6 fuzilierów. Tam, dnia 25, kiedyśmy złamali linię moskiewskiej piechoty, i uderzyliśmy na linią dział za laskiem, dostałem trzy karabinowe strzały od razu, w kaszkiet tuż pod orzołkiem i pomiędzy paskiem ; kule przeszły na drugą stronę, wyrywając tył kaszkietu tak, żem go już dłużej nosić nie-mógł ; zakrętu muzgu dostałem z kontuzji, bez rany ! Czwarta oberwała mi lewy draganek nietykając ramienia ; kilka uderzyło w poły zmaczanego płaszcza poniżej kolan. Pod Rudkami dostałem dwie w prawe biodro, z bo u, od strzelców finlandzkich, i w łytkę lewą, gdy szereg czwartego plutonu w czasie kolumn do ataku poprawiał ; trzy dostałem w lewe biodro i w pałasz pod Wielkimi Dęby, w czasie ataku na działa po lewej stronie wioski i stodół ; i dwie małe kontuzje pod Ostrołęką. We wszystkich innych bitwach byłem bez szwanku ; dzięki przedwiecznemu Twórcy wszech rzeczy ! (Pod Dobrem dostałem małe uderzenie w lewą gołęń bez rany, i w usta z boku).

Idź! i ufaj—że kto jest do bitwy gotowy,
Ten z niej wyjdzie zwycięzcą — włos jeden mu
z głowy

Nie spadnie; trud obozów, trud marszów, trud
czatów,

Niech cię nie straszą; bo trud i móżół nas czeka
Wszędzie, gdzie tylko schwyci nas starość, zdaleka
Od domu, od krewnych i, od twój własnej strze-
chy:

Niewyglądaj rokoszy, nie szukaj uciechy!

Ty ją znajdziesz po wojnie, w twych przyjaciół
gronie;

Gdy trud z czoła obetrzesz na własnym zagienie!

Bądź zdrow!

O! niech cię Bóg prowadzi! niech Bóg, Syn,
Duch Święty,

Wiodą na bój bez szwanku, przez morskie od-
męty.

Tam cię spotka dłoń bratnia, wśród Krymu po-
piółów,

Więcej szczerza i czuła niż w kraju aniołów!

Bądź zdrow, raz jeszcze!

I wiatr za oknem powtarza rozerwane echa:

Bądź zdrow!...

Bądź zdrow!...

WIDOK OBOZU

SADYKA PASZY

NAD RZEKĄ PRUTH, W BULGARII.

dnia 24 Listopada, 1854—zrana.



ZDZIWIENIE SIĘ.



Tu niemasz pasztetów, niemasz hulanki !

Tu oprócz szkieletów, niemasz kochanki !

Tu bitwa hulanka ;

Tu śmierć kochanka !

Tu śniegi z wiatrami

Bronują pole ;

Tu groby krociami

Zasiały rolę :

A wkoło, gdzie spojrzysz, wron, sępów kupy!
Na polach, na łąkach, i w lasach—trupy! (*)

I w wodzie pod falą, (²¹)

Bardzo głęboko!

Szkielety na koniach

Dostrzega oko!

W ubraniu bez ciała.

Broń, wozy, i działa.

(*) Wyciąg z gazety THE LONDONDERRY JOURNAL. —
Wednesday, October 22, 1856.

THE BONES OF THE SLAIN.—During the hurricane which lately raged at Varna, the rain washed a good deal of the earth from the cemetery where the bodies of the allied troops who died there were buried.

Their bones have, however, been carefully collected and placed in a new ground well walled in, and sheltered from any further disturbance.

SPRAWIEDLIWOŚĆ ANGIELSKA.—W tymże samym dzienniku i tuż pod powyższym artykułem jest ustęp szczególny:

About sixty years ago, when cotton was worth from 1s. to 2s. per pound, about 130 bales were imported into Liverpool from America. Owing to some dispute between the importer and the warehouse owner, the cotton was "thrown into Chancery," and there it has remained until a few days since, when it was sold by order of the Court, realizing 4½d. per pound. — *Liverpool Albion.*

A bieda, i nędza, w objęciach razem,
Pod każdém śpią drzewem—pod każdym głazem;

Tłok—chaos—mieszanka ;

Dla sępów hulanka !

O ! kiedy'ż Bóg światu

Tę rzeź przebaczy ?

I kiedy'ż on wróci

Polsce tułaczy ?

Gdzie'ż prorok ? gdzie'ż święty ? — co przyszłość
zgadnie ?

Co ona zawiera dla Polski, na dnie ?

Któż nurt jój odłoni ?

Nam, wsiekłym w toni

Zburzonej, gdzie płyniem

Włoskiem zczepieni ?

Gdy rozpęknie—zginiem,

Tu niepomszczeni !

I gwiazda na wschodzie, co nam jaśniała,

Jak królom w Betlejem—w drodze ustała ;

I ciężkim pomrokiem

Przed naszém okiem,

Krąg ziemi dokoła

Kirem powlekła,

I laury nam z czoła—

Wparła do piekła !

Lecz jeszcze nadzieja, ta zwodna mara,
Uśmiecha się ku nam, przy poklaskach Cara,
Z nią wielu tułaczy,
Cara tłumaczy!
Wielu nam doradza,
Że Car potrzebny,
I że Car nie zdradza;
W czynach chwalebny!

(Słuchać w oddaleniu Hymn towarzyszków Pana Jerzego, na nótę „Jeszcze Polska nie zginęła.”)

Hymn.

Otóż Polska nie zginęła,
Choć długo spała;
Znów do boku miecz przypięła,
Gdy ze snu powstała!
Francuz, Anglik, Turek mężny,
Na pomoc jój spieszą;
Szwed, Sardyńczyk, już orężny,
Wnet sztandar rozwieszą!

* * *

Jeszcze kraj nasz jarzmo skruszy,
I byt swój odzyska;

Złym sąsiadom natrze uszy ;
Nadzieja nam błyska !
Tylko spieszmy bracia mili,
Bez wielkich zabiegów ;
Codzień, z Bogiem każdój chwili,
Do bratnich szeregów !

* * *

Dobrzy ludzie są dziś z nami,
Czegóż więcéj trzeba ?
Każden z nas tam będzie z wami,
Za pomocą nieba !
Choć my starzy, niedołężni,
Ale pełni ducha ;
Staniem z wami znów orężni,
Gdy Bóg prośb wysłucha !

* * *

Miłość kraju niezginęła,
Choć trochę zniemiała ;
Z skwapliwością miecz przypięła,
Moskwie w ślep zajrzała !
Jeszcze raz my sięgniem wroga,
Choć pod obcym znakiem,
Ale Polak w imie Boga,
Wszędzie jest Polakiem !

Nigdy wrogów on nie liczy,
 Jak gwiazdy na niebie ;
Gdy Władysław przewodniczy,
 Wesprze nas w potrzebie !
Tylko razem w ścisłej zgodzie,
 Bez wyliczań wady !
Zastęp polski wzrósł na Wschodzie,
 Z Sadyka porady !

* * *

Niech więc żyje Sadyk Pasza !
 Niegdyś nasz Czaykowski ;
On jest Polak—sława nasza !
 On posłaniec Boski !
Anglia, Francja nas przyjęła,
 Gdy Car zradny łudził,
Że Turczyna słabość wzięła,
 On go ze snu zbudził !



RUCH TUŁACTWA.



Na odgłos cichy Lechów ojczyzny,
W szyk wojowniczy biegł żołnierz stary ;
Zapomniał trudy—zapomniał blizny—
Zapomniał biedę—lecz pełen wiary,
Że Bóg nasz twórca grzech nam przebaczy,
I zmieni w roskosz mozoł tułaczy !

* * *

Z rozbitych części po całym świecie,
Zebrał się zastęp garstki Polaków !
Na imie Boga ! szlachta i kmiecie !
Pod nazwą w Turcii polskich kozaków !
I Sadyk Pasza stanął na czele,
Choć na początek nie miał ich wiele.

* * *

Ale jak Phenix wstając z płomieni,
Coraz to większym oddycha życiem ;
Tak polski hufiec, bez światła, w cieni,
Zwiększał się codzień braci przybyciem.
I wkrótce urośł olbrzym potężny !
Wróg zadrżał przed nim, chociaż orężny !

* * *

Tak im jest straszne twe Polsko imie !
 Że sprzymierzeni, morzem i lądem
Przez dwa lat Moskwę niezbili w Krymie !
 Mieczem, ni ogniem, ni gazet sądem !
 A ledwie polski hufiec się zrodził,
Car się go przeląkł — w miesiąc się zgodził !

PRZEDNIE STRAŻE SADYKA PASZY.

W kraju Bulgarów, pod wsią Maximeni,
 Stał orszak jazdy, placówki Polaków ;
I zdala od nich, w łonie dębów cieni,
 Stał oddział mniejszy ; i z burzanu krzaków ;
Ku stronie Prutu w twarz moskiewskiej straży,
Stali na czatach w noc rycerze starzy.

* * *

Czyści i schludni, choć mróz i zawieja
 Pokryła ziemię lodami i śniegiem ;
Ale nadzieja ! — o ! słodka nadzieja !
 Wśród sloty nawet, nieprzerwanym biegiem
Płomieni serca, ulgi niedozwala,
I ogień w oku jak piorun zapala !

* * *



Pod płaszczem burzy, pułk Sadyka Paszy,
Przeciw Moskalom w łańcuch ustawiony :
Gdzie niegdyś walczył sam Władysław naszy, (*)
Z czystszych serc polskich niż on był złożony,
Choć w obcym kraju, i pod obcym znakiem,
Jednak z nich każdy był i jest Polakiem !

* * *

Dzień zagasł—mroźny wiatr pędził tumany
Snieżyste brzegiem, wzdłuż zastygłej rzeki ;
Gwiazdy ni jednej—wilk tylko z łoz gnany,
Błyskotał okiem zpod chciwój powieki,
Przechodząc strażę ; co gdzie niegdzie w eieni,
Jak-by posągi tam stały z kamieni !

* * *

Przed niemi zdala, w zakrętach zawiei,
Podciągał Moskal do najbliższej rotty,
Jak zwierz zgłodniały na jagnięta z kniei ;
Lecz polski rycerz nawet z głębin sloty,
Wśród najciemniejszej noey, i zamieci,
Dojrzy Moskala, i w łeb mu zaświeci !

* * *

(*) Pod Warną, 1444.

Jednym polyskiem. jednym tylko strzałem,
Łańcuch, placówki. i obóz zbudzony
Stanął do szyku ; i w orszaku małym :
Cichość—porządek—gotowość obrony.
Zwiady wróciły, obejrzawszy strażę ;
Moskala wzięto, chociaż śnieg ciął w twarzę !

* * *

Wkońcu szturm usnął, z pierwszym brzaskiem
rana,

Znów obejrzano najdalsze widety ;
Nocnych oddziałów nastąpiła zmiana ;
Ale nie wszyscy wrócili—niestety !
Jeden tam wiarus—jak niegdyś Rzymianin
Umarł na poczie—a dziś nasz Sławianin !

* * *

Umarzył na koniu ! (²³) nie z obawy kary,
Jak żołnierz rzymski, w popiół zasypany: (²³)
Ale przez miłość kraju, i swych ojców wiary ;
Poczty nierzucił—czekał onęj zmiany !
Niezsiadł się rozgrzać, na miejscu jak wkuty :
Chociaż płaszcz sitko—bez podeszew buty !

* * *

Jednak chędogo wybielone pasy,
Koł, siodło, musztuk, ostrogi, strzemiona,
Czaprak, kordony, spodnie i lampasy,
Flintpas i pendent, i inne rzemiona,
Jakby na przegląd świeżo wyczyszczone ;
I oczy w stronę Moskali zwrócone !

* * *

Czekał on w miejscu nim się dzień przytoczy ;
Stał nieporuszony przy drogi ustroniu,
Broń miał gotową i do strzału oczy
Czuje, otwarte ; gdy umarzył na koniu,
A nie zsiadł rozgrzać swe członki stężone,
I przez-to zmniejszyć zasady wpojone !

* * *

Stary-to wiarus, dawno znany z męstwa, (z 4 lin.)
W polu, i w twierdzy, i na placu bitwy :
Wszędzie był pierwszym, i pewnym zwycięstwa,
A nigdzie nie szedł bez świętej modlitwy !
Trzeźwy, spokojny, i starszym usłużny,
W domu, i w wojnie—nie był z tego próżny !

* * *

Czemuż twoje imię, polski bohaterze, (24)
Nikt niepomyślał w potomność przekazać,

Jako wzór męztwa? czy rzymscy rycerze
Mogli coś więcej nad ciebie dokazać?
Grzebiąc się w popiół u bramy Pompeii,
Niż ty wśród śniegu, samoistny w kniei!

* * *

O! my raz jeszcze, w karności i w zgodzie,
Staniem się murem dla niewdzięcznych ludzi;
Ten wzór sławiański, choć w niskim zawodzie,
Wiele serc mężnych do czynów przebudzi;
Ale nie traćmy w nas ducha zachęty,
Iż czyn żołnierza jest dla nas czyn święty!

* * *

Czyż ten bohater co Malakow zwiedził, (²³)
Nie przeszedł męstwem wielkich jenerałów?
On im pozycje Moskali wyśledził,
Stan twierdzy i jej kierunek wystrzałów.
Na mocy jego opisu, Polaku!
Trzój sprzymierzeniec poszli do ataku!

* * *

Choć wiele, wiele krwi pierwój przeleli,
Ryjąc przykopy w połamanym szyku:
Sto mil w około żółwi krok sunęli;
Głód, zimno, lat dwa—i trupów bez liku!

Na mocy światła, tam braci Polaków,
Szturm się im udał, i wzięto Malaków. (*)

* * *

Kto'ż kiedy więcej pokazał odwagi,
Nad tego męża z fortocy Oczaków;
Co wpław przez morze, a dalej niż z Pragi
Droga do Bielan—doszedł do Polaków;
Złączył się z nimi. Nawet i Spartanie
Więcej okazać nam nie byli w stanie!

* * *

Wszak'że zachęta, pieniędzy, ni trudu,
Prócz pióra i słów, od nas nie wymaga:
A jaka'ż siła w mężnych piersiach ludu?
Rośnie gdy słyszy, że nasza odwaga,
Jak niegdyś była u dawnych Sarmatów?
Niepotrzebuje złota, ani batów!

(*) 8 Septembra, 1855.



Noch glaube nicht, daß nur trojanisch Blut
Der Mächte Schreckliches getrunken,
Auch meines Volks erstorbner Muth
Glänzt auf in manchem Helbenfunken.
Und dann fließt auch des Siegers Blut.

SCHILLER,
1 Eneidy, p. 148.

CZAS TRZECI.

POWROT PANA SKAŁKI,

NIEGDYŚ KAPRAŁA Z PUŁKU 4 PIECHOTY LINIOWEJ,

WPROST Z KRYMU

NA PARYŻ DO LONDYNU.

ANDROMACHÉ.

Wenn der finst're Orkus dich verschlingt?

HECTOR.

Nach der Feldschlacht ist mein feurig Sehnen.

SCHILLER.

PRZYSTĘP DO CZASU TRZECIEGO.

Ledwie pan Jerzy usiadł w krześle z poręczą,
Położyć adres na list pożegnania :
Aż-tu po wschodach kółka ostróg brzęczą,
I ktoś się toczy przez drzwi, bez stukania.
Z pozoru Polak, i z twarzy—był żołnierz :
Miał guzik z czwurką ; a munduru kołnierz
Pył pokrył—niegdyś kolor kanarkowy
Wprost na granacie, i biały dragonek,
I dwójka na nim—to czwartak ! kochanek
Dziewie Warszawy i całego kraju !
Powrócił nazad z krain—z za Dunaju !
Czapka z lampasem kryła mu wierzch głowy.

PAN SKAŁKA, stary przyjaciel pana Jerzego, wpada nagle przez
drzwi, z jednym opalonym wąsem i aż po uszy w kurzu.

(Pro aris et focis.)

Niech'że będzie pochwalony
Dziś ostatni dzień tułaczy !
I harmaty, i kanony,
I tysiąc kartaczy !

I szabliska,
I ostrogi,
I kaszkiety,
I rabaty,
I rakiety,
I granaty;

I... Pro aris et focis!

Dzień swobodny niesłychanie!
Cóż ty na to, Kapitanie?

KAPITAN (żartobliwie).

Pro aris et focis!

A cóż? widzę żeś zuch wielki;
Czyś nie sięgnął w miejsce szabli,
Z alembika lub z butelki?

PAN SKAŁKA (ostro).

Pro aris et focis!

Co? alembik?—bierz go djabli!
Wszak gdy człowiek jest w humorze,
To bez butla on żyć może. (Pro aris et focis.)

A cóż nieprawda?

(Po małej chwili śpiewa na nótę: „Trzeba skromnie się zachować, żeby potem nie żałować.”— Chodzi po stancji z założonemi rękami.)

ŚPIEW.

Gdy-byś nawet chciał częstować,
Musiał-bym ci podziękować,
Gdybyś nawet chciał częstować,
Musiał-bym ci podziękować, }
Musiał-bym ci podziękować, } ^{bis.}
Pro aris et focis.

*

(Chodzi po stancii i śpiewa dalej):

Wiem że u was jak w kościele,
Mysz i mucha nie ma wiele!
W dnie robocze i w niedziele,
Mysz i mucha nie ma wiele, }
Mysz i mucha nie ma wiele! } ^{bis.}
Pro aris et focis.

*

Ja'm dziś wesół bez napitku,
Tańczyć mogę, choćby w sitku.
Skromność u mnie, nie znam zbytku!
Tańczyć mogę choć-by w sitku, }
Tańczyć mogę choć-by w sitku! } ^{bis.}
Pro aris et focis.

KAPITAN (odśpiewuje):

Kapral w złotym jest humorze,
Jasno widać z jego miny ;
Wąs nastroszył—piętą orze,
I poprawia garść czupryny ;
Prościej mówiąc : wierzeh łysiny !
Pro aris et focis. bis.

*

Mina dziarska, choć wpół siwy ;
Widać z onój, zuch nielada !
Trochę ślepy—trochę krzywy ;
Usta szafran, twarz nie blada,
I szepleni, gdy w głos gada !
Pro aris et focis. bis.

* * *

PAN SKAŁKA zmienia śpiew wesoły na smutniejszy, i na nótę: „Na
tém twardém szcudle mojem,” etc.

ŚPIEW.

Dwadzieścia pięć lat już tułacznych trudów
Zgasiło wprawdzie ogień méj żrenicy :
Łącząc po kątach nam niewdzięcznych ludów ;
Lecz ogień serca, i sił méj prawicy

Jeszcze użyję raz dla kraju swego !
I że'm dziś wesół, cóż jest w tém nowego ? ^{bis.}

KAPITAN.

O ! nikt nie przeczy nam naszego mężstwa,
Ani odwagi. ani dobrych chęci ;
To przyznał Grochów ; lecz miej to w pamięci,
Że włos nasz siwy—bez sił do zwycięztwa.
I czas swym zębem czoła nam poorał,
Choć ognia w piersiach zagasić niezdolał ! ^{bis}

PAN SKAŁKA.

Lawa ognista z łun piersi wulkana,
Ostygnie z czasem ; nawet w mech porośnie ;
Lecz w piersiach polskich ta niezajdzie zmiana,
Tam ogień wieczny z czasem większy zro-
śnie.

Raz jeszcze Phenix z źródła płomienia tego
Powstanie na świat—i cóż w tém nowego ? ^{bis.}

KAPITAN (zmienia bieg mowy).

A cóż tam słyszać ? skąd'że to przychodzisz ?
I jaką nowość nam ze wsi przywozisz ?
Ot siadaj, proszę —i wypocznij chwilę ;
Pokrzep twe siły, porzuć smutki w tyle !
Gdzie's był ? co's widział ? gdzie i dokąd dążysz ?
Może li tylko nad gniazdem tu krążysz ?

PAN SKAŁKA.

Oto'ż prościutko dzisiaj powróciłem.....

KSIĄDZ (z boku wchodząc przerywa mowę).

Zkąd? z Hyde-Parku? (*)

Czy trochę dalej? ot z Greenwich jarmarku?

PAN SKAŁKA (ostro).

Ni z Hyde-Parku!

Ani téż z Greenwich rocznego jarmarku;

Niezgadłeś bracie—próżno się kłopotisz...

Ot! walczyć idę, „pro aris et focis.”

Patrz! widzisz! z tym-tu na mych sukniach py-
łem!

Jak Jawojszowski niegdyś to z Krakowa, (²⁷)

Wleciał z listami.

(Po małej przerwie dalej ciągnie mowę).

.....Wiész, w godzin dwadzieścia
Cztery, do Wiednia, wciąż na jednym koniu,
W pogoń za naszym królem, Waleziuszem:
Co-to był uciekł, i zrzekł się korony,
Niewrócił nazad, chociaż był proszony!

(Pro aris et focis.)

Choć nie miał lepszéj niż ta moja głowa.

(*) Nazwa ogrodu w Londynie.

Mil ośmdziesiąt jest to kawał drogi ;
Leciał na skrzydłach jak greckie pół-bogi ;
A ja zrobił dwieście, (Pro aris et focis.)
W godzin dwanaście, i nie jedną drogą ! (28)

KAPITAN.

To co's ty zrobił, inni zrobić mogą ;
Najprzód z Paryża, po żelazném błoniu :
Potém parowcem, w godzin dwie przez morze,
I znów rejłwejem—każdy zrobić może !

KAPRAŁ (Po małym namyśle).

Chociaż zmęczony upałem i pyłem,
Lecz przyznać muszę że tu przesadziłem :
(Pro aris et focis.)
Bo ośmdziesiąt gdy przez cztery zmnożym, (*)
To moich dwieście łatwiutko umorzym.

KSIĄDZ ORNATOWICZ.

My-byśmy chcieli słyszeć coś nowego ?

PAN SKAŁKA.

Ot w Palais-Royal, znasz ? od Sakowskiego, (29)
Oprócz tych butów, i poprawki krzyża, (30)
Nic nieprzywiozłem tu z Francji nowego :
To jest z Paryża.

(*) Cztery mile angielskie na jedną polską.

KAPITAN.

Pan kapral z nas-tu dziś wszystkich żartuje :
Zamiast coś z nowin, buty prezentuje.

KSIĄDZ ORNATOWICZ.

Sądzę że głodny—niech-no się pokrzepi,
To nam coś wkońcu może i ulepi ?

KAPRAL (zajadając mięsiwo).

Kubek do wody, albo do porteru,
Któren się przyda do mych nowin steru.
Polak zgłodniały bił-by się z aniołem,
Czartem-by orał jak upartym wołem !
(Pro aris et focis.)

KAPITAN.

Dobrze ! cóż słyhać ? powiedz'że nam przecie ?
O naszych braciach, tam na wielkim świecie ?
Jak się tam mają ? i jak cię przyjęli ?
Czy żyją w zgodzie—i czy są weseli ?
Czy tak jak dawniej, głodne fanfarony ?
Każden osobno, sobą zaprzątiony ?

KAPRAL (Pociągnął ze szklanki, obtarł wąż, i śpiewa na odpowiedź.)

Pro aris et focis !

Jak się działo, tak się dzieje,
Od początku świata ;

Zwady, kłutnie, duch kuleje—
Brat niezna tam brata !

*

Ot słuchajcie, jak przyjęli
Starego czwartaka ;
Nie tak jak my, przyjacieli,
Jak Polak Polaka.

*

Gdy'm raz pierwszy wszedł w budowę,
W wytwór świata pracy ;
Trzech ichmościów słysząc mowę,
Pytam: czy Polacy ? (*)

*

Jeżeli można, chciał-bym wiedzieć,
Gdzie nasz książę mieszka ?
Proszę wskazać lub powiedzieć,
Jaka wiedzie ścieżka ?

*

Jeden z nich tam fanfaronik,
W mundurze zielonym ;

(*) Zdarzenie prawdziwe, w Palais de l'Industrie.

Jak-by z łąki polny konik,
Rzekł głosem zdziwionym :

*

Otóż wieśniak z zagranicy,
Przyjechał tu nudzić;
Niewie domu ni ulicy!
Proszę nas nie trudzić,

*

Odszedł zuch ten w inną stronę—
I ja zasmucony :
Nic nie rzekłem na obronę,
Stałem ośłupiony.

*

Krzyż, z francuzkim, kawalerski ;
To Polak—w Paryżu !
Rzekłem sobie ;—zuch algierski,
Poznałem po krzyżu.

*

Myślę : Polak, pod tym znakiem...
Duch polski być musi ?
Z dźwięku mowy był Polakiem,
Ale sercem z Rusi ! (Moskal.)

*

Wkrótce innych dwóch spotkałem, (*)

Lecz starsi junacy :

Z mowy łatwo ich poznałem,

Że byli Polacy.

*

Ale jeden rzekł mi z góry :

Że jest pułkownikiem ;

Miał dwa krzyże, wzrok ponury—

Niechce mówić z nikiem.

*

Drugi przy nim pan Z, sławny,

Rzekł, z izby poselskiej :

Skąd przybyłem ? jak czas dawny

Z krainy angielskiej ?

*

Ja odrzekłem, niezważając

Na ich kwaśne miny :

Że czas wolny od prac mając,

Z irlandzkiej krainy

*

Dopierótko co przybyłem,

Widzieć dom światowy : (**)

(*) Prawdziwe, (**) Palais de l'Industrie.

Ale paszport mój zgubiłem ; (*)
Gdzie mam dostać nowy ?

*

Obaj rzekli, iż niewiedzą
Co mam począć dalej ?
Szpiegi wszędzie obcych śledzą ;
Niechcą mówić śmiałej !

*

Wtém odeszli—sam zostałem,
W pośród świata tłoku ;
Źle się dzieje, pomyślałem,
I ze łzą w mém oku

*

Opuściłem dom Paryża,
Wyrobów światowych.
Nie ró b, rzekłem, z mowy, z krzyża,
Znajomości nowych !

*

KAPITAN.

A toż wpadłeś szpaku siwy,
Nie między Polaków ;

(*) Szpieg francuzki skradł go z przewodnikiem do Szpitala Inwalidów, ze sofy w kawiarni.

Lecz jak nagi do pokrzywy,
Lub piskorz wśród raków !

KAPRAŁ.

Na tym jeszcze nie był koniec,
Mojój tam męczarni,
Gdy wyszedłem, deszcz pogoniec, (*)
Wpędził do kawiarni.

*

Tam truskawki, wśród śmietany
Gdy łyżką strzelałem,
Znów z dwóch głosów polskich, znany
Jeden posłyszałem ! (31)

*

Z nimi mowę tam zacząłem,
Pomimo przysięgi ;
Gdyż mówili tuż za stołem,
Bez krzyżów, bez wstęgi.

*

Jeden z Belgii—fortepiany
Przywiózł na wystawę ;

(*) Zlewa, to jest deszcz ulewny wpędził mnie do kawiarni
tuż przy pałacu de l'Industrie, i tam spotkałem znów innych
dwóch Polaków.

Już z Londynu był mi znany ;—
Drugi pokpił sprawę.

*

Choć sam przyrzekł, że mię zdybie
Nazajutrz w pałacu ;
Ja mu rzekłem : że nie chybię !
Byłem tam—na placu.

*

Lecz on nie był—chybił słowa ;
Ja znów sam błdziłem ;
Rzekłem wkońcu : głupia głowa !
Po co tu przybyłem ?

*

KSIĄDZ ORNATOWICZ.

A toż bracie, tam bez listów
Człowiek nie nieznaczy ;
Jak Filipiak u Karlistów,
Tak ty u tułaczy !

KAPRAŁ.

Tysiąc dwieście franków w worku
Ma u nas znaczenie ;
Nawet można w Nowym Yorku,
Zyskać przymilenie !

*

W dwa dni później listy miałem,
Z Londynu—z Dijonu :
Więc znów na świat się wybrałem,
Lecz jak pierw bez plonu !

*

Gdy przybyłem w dom wskazany,
Tam przyjaciel nowy :
Wziął, przeczytał list mu dany,
I skinieniem głowy.

*

Wskazał miejsce gdzie mam siadać,
Tuż przy drzwiach nad ławem,
A sam poszedł, jak rzekł, gadać
Z księciem Władysławem. (Prawdziwe.)

*

Wrócił nazad, raz i drugi,
Zastał mię stojącym ;
Zresztą prosił—jak my sługi,
Czy jestem cierpiącym.

*

Ja mu rzekłem : wskaż mi drogę,
Gdzie księcia zastanę ?

On mi odrzekł : iż niemogę ;
Książę zrobił zmianę.

*

Dziś odjeżdża w południowe, (Prawdziwe.)
Gdzieś w nadmorskie strony ;
Kocz i paki są gotowe,
I mój trud skończony.

*

Lubo tydzień jeszcze drugi
W Paryżu mieszkałem :
Bez Polaków tam usługi,
Paszport otrzymałem !

*

I z tym prosto tu przybyłem,
Jak mię widzisz—żywym !
Z polską bracią nic niepiłem,
Niebyłem szczęśliwym !

KAPITAN.

Kaim pierwszy złe pokazał.
Bijąc na śmierć Abła ;
Choć maczugę Bóg zakazał,
On rzekł : będzie szabla !

KAPRAL (macając się po głowie, dodaje ze smutkiem):

I ta niszczy, i wycina
Co najlepsze w świecie ;
Nie zostawi matce syna,
Choć jedyne dziecko !

KAPITAN (z zapytaniem.)

A cóż świat zyska z naszego żalu ?
Powiedz mi proszę, bracie kapralu ?

KAPRAL (filozoficznie.)

Niedbajmy o świat, co nam źle dziś sprzyja,
Choć dziady nasze dla jego to sławy
Wystawili słup piękny, i wysoki,
I króla na nim z krzyżem zamiast kija !
W rynku krakowskim, pośrodku Warszawy,
Zkąd już lat dwieście kraje on obłoki,
Jako by z niemy wciąż wojnę prowadził.

KAPITAN (historycznie.)

On był król Polski z jój własnym wyborem,
I królem szwedzkim podług rodu prawa ;
A gdy Car Moskwy z nim się raz powadził,
To on wziął Cara (*) z całym jego dworem ;
I ztąd urosła zygmuntońska sława, (³²)

(*) 29 Octobra 1611.

KAPRAL (z uniesieniem.)

A toż-to zuch!—to go lubię!
Aż mi serce płynie:
I że'm Polak, tém się chlubię!
Polska dziś nie zginie!

(Śpiewa dalej Pro aris et focis!)

Gdy znów zbijem Moskwicina,
Jego własnym figlem;
Cara wpędzim do Kremlina,
I zamknem go rygłem.

*

Niechaj sobie tam sobaczy,
Jak mu się spodoba;
Gdy nas z bronią znów zobaczy,
Zmięknie mu wątroba!

*

Potańcuje sam w przysiudy,
Jak niedźwiedź z kagańcem,
Gdy mu wicher zagra w dudy,
Nad rozbitym szańcem!
Pro aris et focis!

* * *

KAPITAN.

Bracie kapralu, niebądź tak skwapliwy,
Wpędzić do klatki tygrysięgo Cara!
On w swoim kraju mniej niż my szczęśliwy,
Gdyż jego upór, jest to boska kara,
Ta sama co nas już tak dawno sięga
Za błąd Zygmunta, po zaułkach świata;
A za błąd naszy, kraj nasz jarzmo dźwiga!
Jako Babilon, już tak długie lata.
I jeżeli Polska, tak jak jest, zostanie
W obcym nieładzie, w obcym nieporządku?
To się i innym sąsiadom dostanie
Toż samo jarzmo—i w każdym zakątku,
Po całej kuli.....

Gdzie ucisk,

Tam łaty!

Gdzie łaty,

Tam jęk!

Gdzie jęk,

Tam odchłanianie!

Piekło na ziemi! i tam demokracja, (33)

Wysłańce Moskwy,

Prus republikanie, (34)

Którzy pod płaszczem wielkich patryotów,

Własnej kajdany dźwięku już nie słyszają!

Pod hukiem Austrii jezuickich młotów!
Wykutych w Wiedniu,—tak nam z Wiednia pi-
szą ; (*)

KSIĄDZ ORNATOWICZ.

Że Moskal użył wszelkich już podłości,
By łup ocalił. (³⁵) On przed swe sąsiady
Rzekł: Demos chratos—i w szatańskiej złości,
Pcha w nas niezgody, złe chęci i zwady,
I tém on więcej niż wojskiem dokazał,
Bo nas i Polskę z mapy świata zmazał;
Choć my się kręcim jak-by ślepe wrony,
Lat dwadzieścia pięć—wkoło i wkoło
Po obcych krajach—i tworzym legiony;
Lecz prócz Sadyka, któż z nas stawiał czoło
Żołnierzem polskim?—Ot z synami swemi
Nasz książę Adam, bez gminu, i bez rzeszy,
Nie wierząc w kreski: na tureckiej ziemi,
Pułki potworzył—wnuk już do nich spieszy. (³⁶)
Bóg jego czynom znów pobłogosławi,
Na czele dzielnych naszych tam młojców,
Gdy małe części do jedności zestawi,
I pójdzie śladem swoich niegdyś ojców ; (**)

(*) 500 reńskich na miesiąc Austriya płaci swoim agentom w Londynie, pod różnemi figurami.

(**) Jan Zamoyski.

To znów nam Cara z Kajzarem prz ywiedzie, (³⁷)
Choć Car i Kajzar niemieszkają blisko ;
Lecz z Polakami nigdy po obiedzie ! (³⁷)
Oni gdy zechcą, zrobią dziwowisko,
Jak-to niedawno było już w Berlinie, (³⁸)
Gdzie Polak jeniec, choć na śmierć skazany,
Nieugiął czoła przed pruskim despotą :
Rozparł więzienia, i strzaskał kajdany,
Rozproszył wojsko, czeladzie i złoto.
I drżał król w Szpandau, i drżał Car w Kremli-
nie !

A tchórz Habsburgów, aż w tyrolskie góry
Uniósł byt nędzny, jak-by leciał ptakiem,
Znalazł za ciasne swe wiedeńskie mury ;
Bronią otoczon, uciekł przed Polakiem ! (³⁹)

..... I

Dziś wojna z Moskwą jest dziełem Polaka ; (⁴⁰)
On zemścił kraj swój na caracie w Krymie !
Świat się zadziwi gdy się kiedyś dowie,
Że gdzieś w cichości, niesłychane imie,
Miało rozumu więcej nad świat w głowie !
Tak Bóg urządził—jego wola taka !
Że Polak Włochom, Niemcom, Serbów dziczy
Po górach przez rok dowodził—i radził
Węgrom, Magiarom ; aż go Węgier zdradził.

I dziś w Paryżu (*) Polak przewodniczy ; (‘‘)
Rozumem przeszedł już wszystkie narody !
Niedbając o świat—niebiorąc nagrody.
.....A i czas nastąpi !
Że Kremlin miejsca swym Caróm zaskąpi !

KAPITAN.

Czas im niestrawi nieprawnej grabieży,
Chociaż rozdają malowane Bogi
Pijanym popom—pijanęj młodzieży ;
Lecz serc nieujmą przez knut i batogi !

* * *

Dla nas rok przyszły będzie rok zbawienia,
Gdyż taka wola jest odwieczna nieba ;
Napoleon trzeci, uszedłszy z więzienia,
Zepchnął ciemieźcę ; czegoż nam więc trzeba ?

KSIĄDZ ORNATOWICZ.

Oto jedności ; bez niój, bracia mili,
Choćby lat tysiąc, jak Matuzal stary,
Po obcych krajach gromadki tworzyli,
Niezyszczem kraju—niepodniesiem wiary !
Wiara uzdrowia ! tak mówił do świata
Chrystus Zbawiciel ; zbawienie jest w wierze ;

(*) 30 Marca, 1836.

Tam boska prawda żyje długie lata,
Przed jój to blaskiem padają mocarze,
I przed nią legnie zwodny prorok świata!
Nikt z nas nie myśli, i żaden lud nie wie,
Że Car, i szwagier, i drugi kolega,
Lustrzą niemiaszków jak małpy na drzewie!
I gnieść Szwajcarów zaczynają z brzegu.
A gdy znów cara złe duchy podniecą,
To on się oprze o Karpatów góry;
Podetnie drzewo, i małpy w dół zlecą,
I zadrżą w Wiedniu fałszem przeszłe mury!

.....
Wszak Gustaw Waza był więźniem Chrystierna,
Wbrew prawom Boga, religii i ludów!
Ale w nim wiara—przyjaciółka wierna—
Rozparła więzy; on dokazał cudów,
Bo z głębin ciemnych miedzianej kopalni,
Planął—i strącił srogięgo tyrana
Z tronu! i z wojskiem, i z jego sypialni! (1520)
I nam ta droga nie jest zakazana!

KAPITAN.

Niech ten nasz Polak, ten filozof sławny,
Co to pozyskał imię uczonego;
On, co z kolumny Trajana, ród dawny
Wywiódł dla Polski; (choć nie nam z tego,

Gdy sterczeć będziem w rozbitkach niespłynie)
Niech on jak jedność, nie jak nicość ginie !
Gdyż stary towar przemycać się nieda,
I kontrabanda nie na nasze głowy,
A w kraju ? w kraju ?—większa niż nam bieda !
Depczą religię—depczą dźwięk jój mowy,
I niezważają na wykrycie śladów.
Tam z Rzymianami niegdyś naszych dziadów !
.....
O zgroza wielka !—zły duch nas oczmucił ;
Wmiast uczuć polskich, czystych, narodowych,
On demokratyzm pomiędzy nas rzucił ;
Tę kość niezgody —duch teorii nowych, (‘‘)
 Które nikomu dobrego nie wróżą ;
 Nieprzyjaciołom lepiej niż nam służą !
Moskał postawił ten popłoch korony
Wśród Europy, na królewskie głowy ;
Jak wieśniak stawia straszydło na wrony,
Wkształcie człowieka, z brakiem tylko mowy :
 Choć go nie żywi jak nas ludzka dusza,
 Lecz gdy Car dotknie, to jak żyw się rusza !
Są między nami rozliczne imiona,
Co to swe czucia oddali na karty ;
I których dusza sucha—obnażona
Z kory żywotnej—schnie jak pień obdarty ;

Na nią to Moskal zawiesza swe łańchy,
I w Europie rozsiewa postrachy.

.....
Nie złość się starcze za moje uwagi,
Gdy je przeczytasz ; sercem kocham ciebie ;
Lecz demokraci, jak w zegarach wagi,
Idą osobno, chociaż obok siebie ;
I gdy w dół zejda, potrzebują ręki
Wzniesć się do góry ; gdyż o swojej sile
Jak w uschłych drzewach posiwiałe sęki,
Na dół strącone, zgniją przy nim w pyle.

.....
A ty, zyskawszy imie uczonego
Polaka—gdy-byś kochał kraj—jak wierzę,
Że kochasz—zrzekł-byś się szat Gurowskiego,
Któren was zdradził—za to płacę bierze.
Moskal niczego dziś bardziej nie pragnie,
Jak nas rozdzielić na tysiączne luki,
Bo Niemców po nas ku swój stronie nagnie,
I porwie Francją na drobniutkie sztuki :

Na Orleanistów,
Na Burbonistów ;
Na Filipistów,
I na Karlistów.

Lecz mało lub nic, na Napolionistów :

Da im odmiennie w rządach zasady,
Ztąd się gniew, kłutnia, onym wyrodzi ;
Z kłótni nienawiść, bitwy i zwądy—
Później jak małpa szczury pogodzi !
Gdy z syrem szalę w prawo przechyli,
Więc prawa strona będzie na dole ;
On plus ugryzie, i wagę zmyli :
Po myłce szale złoży na stole.
Lewy plus gryźnie na drugą stronę,
I tak je będzie ważył, przeważał :
Wkońcu sąd rzuci, weźmie koronę,
Chociaż z początku będzie się zrażał,
I łzy Teresy z ocz mu pociekną.
Chociaż nieproszon, rad pozostanie ;
Francją zatrzyma pod swą opieką,
Gdyż on z natury niesprzyja zmianie !
I wtenczas rzekną Timesa menery :
Że Car wziął Francją na guwernery ! (‘‘3)

KAPRAL (zawsze z góry: Pro aris et focis!)

Wasz Romarino zdradził polską sprawę,
Chociaż udawał że ją bronił szczerze ;
Wymyślił powód, by odbiegł Warszawę —
Filip go wysłał ocalić przymierze !
Lecz Bóg Filipa z całym jego rodem

Skarał wygnaniem; i dzieci włóczęgi !
Byt ich za krajem jest tego dowodem.

Filip nam przysiągł (*), lecz złamał przysięgi,
I sługa jego nieuszedł téż kary ;
Gdy zdradę nową w Sardynii wykonał, (**)
Kajzar go odbiegł, i odbiegli Cary;
Więc jako zdrajca, pod kulami skonał.

Taka nagroda spotka carskie słuszki ;
Wszyscy z rąk jego na sybirskie śniegi
Sypią się codzień, jak z drzew polne gruszki,
Gdy jesień letnie zacznie zmiatać ściegi !

.....

Car się uśmiecha gdy im zemstą grozi ;
I tych, co sił się fizycznych obawia,
To ich w Kamczatkę z łóż w nocy wywozi,
A bliższym siebie truciznę podstawia ;
I sługom wiernym hrabi demokraty
Zostawił pletnie, nóż, kańczuk i baty !
I ci, wpełzając w kraj, jak gad za gadem,
Najlepsze serca zatruwają jadem !

(*) La nationalité polonaise ne perira pa !

(**) Romarino był rozstrzelany za zdradę pod Jenerałem
Chrzanowskim, przeciw Austriakom w Sardynii.

KAPITAN.

Czyż Bóg już nigdy nie położy tamy ?
Zbrodniom bezkarnie wykonanym w kraju ?
Nóż galicyjski nie wyskrobie plamy,
Z koron ci równych zbójców, Mikołaju ! (‘‘)

Tyś wskazał drogę złym ludziom do zbrodni,
Twoim podszeptem kajzer ostrzył noże ;
Twoi wysłańcy, jak szatani głodni
Wpadli na śpiących--rozleli krwi morze.
Tyś się uśmiechnął, gdy ci raport zdano,
Że kajzer Austrii panów wymordował ;
Tyś rzekł, że lepiej stało się z Oszmiano,
Bo tam Wierzulin chłopów z szlachtą schował !

KAPRAŁ (z uniesieniem.)

O ! któż przebłaga twój gniew, o Boże !
Jeżeli grzech nowy, na stare grzechy,
Płynie nam codzień z piersi jak morze ?
Płynie odwiecznie w świat bez uciechy !

Czyż dusza nasza wyzuta z ciała,
Będzie tam cierpieć, jak tu cierpiała ?

* * *

Czyś ją utworzył na to jedynie,
Abyś bezsilną pędził w odehłanie ?

Głębiój i głębiój, nim świat zaginie
W ciemniach tam wieków—gdzie ruch ustanie
Słońca, księżycy, i gwiazd na niebie,
Które dziś krążą w około ciebie !

* * *

Ty's nas nie tworzył, jak człowiek garki
Ulepia z gliny, i w ogniu suszy ;
Albo zegarmistrz składa zegarki,
Które choć idą, nie mają duszy,
Czucia, ni zmysłów, jak nam w mózg wlałeś;
Poco'ż nam rozum, myśl, wolę dałeś ?

* * *

Poco'ż w tym świecie wszystko fałszywe ?
Poco'ż czas tyran wszystko rozbija ?
Poco'ż te pyłki chwileczkę żywe,
Ciemność odwieczna w swe fałdy zwija ?
Czemu'ż ta jasność co nam w łeb piecze ?
Z ciemni do światła nas nie zawlecze !

KSIĄDZ.

Stój tu, grzeszniku ! dalej ni kroku !
Czas jak wieloryb pastwą żyć musi ;
Biliony pyłków, jak ty, rok roku,
On dla wieczności na pokarm dusi.

Próżna twa skarga—twe narzekanie ;
Ty i z gwiazdami wlecisz w odchłanie !

* * *

Ciesz się tém co masz ; jęk twój, ni prośby,
Już go nie zmiękczą, jak pisk gołębia
W szponach krogulca piorunów groźby !
On nas pochłonie, a ciemna głębia
Jego w swém łonie, z nami zatopi,
Choć on nas w życia zaułkach tropi !

* * *

Jeżeliś grzeszył ? tu znajdziesz karę, (tu demo-
krato !)
Z ręki człowieka równego tobie !
Bóg ci dał rozum—postępków miarę,
I kres naznaczył spoczynku w grobie.
A jeżeli czyn twój wiodła swawola ?
To cię za życia spodka niedola !

* * *

KAPRAŁ (z westchnieniem na wyraz niedola.)

Niedola ! niewola ! niesława !
Jak dziś widzim w Krymie.

Eupatoria, Bałakława,
Sebastopol w dymie! (*)

*

(Śpiewa.)

Jeżeli grzesznik nie miał prawa
Żyć w niebie z świętymi;
Więc jest piekłem Bałakława,
Jest piekłem na ziemi!

*

O! tam wiele ja widziałem!
Wiem co się tam dzieje:
Przez rok dużo wycierpiałem,
Aż mi włos siwieje!

*

Tam świat jęczy za swe grzechy,
Tam madeja łoże;
Nikt nie dozna tam uciechy!
Tam płynie krwi morze.

*

(*) Pisałem cały ten rymotwór w czasie kiedy Sebastopol był obleżony przez Francuzów, Anglików, Turków i Sardyńczyków razem sprzymierzonych.

Tam zabójców naszej matki
Bóg wskazał na męki ;
Tam car rzyga krwi ostatki,
Zemstą polskiej ręki ! (*)

*

Tam jest piekło ! tam jest kara
Tych wszystkich zbrodniarzy,
Którzy Bogiem zwali cara
Bez wstydu na twarzy !

*

Ztamtąd Polska dźwignie ramie,
Roztrącić łańcuchy ;
Krzyż z księżycem, nowe знамя,
Zgnębi piekieł duchy !

*

Patrzcie bracia, wszak świat cały,
I Napoleon trzeci
Podniósł rękę—dał znak śmiały :
Złączyć polskie dzieci ! (**)

*

(*) Polak nasz, któren zwiedził Sebastopol będąc przebrany
w czasie oblężenia dał plan jak wziąć Małaków.

(**) Formacja pułków polskich pod hrabią Zamoyским.

Król sardyński Anglią wspiera, (*)
Swém dzielném ramieniem !
I król szwedzki floty zbiera
Pod ligi imieniem !

PRZEPOWIEDNIA.

Wstaniesz Polsko z pod kamienia,
Któren grób twój gniecie ;
Turek twego chce imienia,
Choć niechrzestne dziecię !

*

On dziś postrzegł że złe broił—
Za grzechy żałuje :
Już Sadyka pułk ustroił,
I inne formuje !

*

(*) The Queen's message with respect to the loan of £1,000,000 to the King of Sardynia having been read,

The Earl of Clarendon moved a resolution thanking her Majesty for her gracious message, and giving to her the assurance that the house would consult with the other house in enabling her Majesty to advance that sum, &c.

Czartoryski i Zamoyski,
Znani w kraju męże ;
Oni wskrzeszą ducha Polski—
Odkopią orężę !

*

Które dawno zardzewiały
W ziemi naszej leżą ;
Lecz gdy wpadną w ręce śmiałe,
To wnet się odświeżą !

*

Za pomocą starszych braci,
Piechotę formują ;
Anglik dał broń i żołd płaci ;
Czwartaki musztrują. (*)

*

Turcy koni dostarczyli,
Ordon działa wieździe ! (**)
Znów Moskali będziemy bili ;
Władysław na przedzie !

*

(*) Pułkownik Stubiński i inni z czwartego liniowego ; Lange, Fraind, etc. etc.

(**) Ordon, co wysadził redutę pod Wolą-

Otóż polski hufiec wstaje
Z ognia dusz pielgrzymow ;
Pan Bóg w ręce broń im daje
Siłą dwóch olbrzymów !

*

Tylko miejcie bracia mili
To w najpierwszym względzie,
Że bez zgody, jak my żyli,
Polska żyć nie będzie !

*

KAPITAN.

Dobrze mówisz mój krajanie ;
Złe w nas samych siedzi :
Jeżeli Polska tak zostanie,
Car Paryż odwiedzi.

*

Paryż bez niej żyć nie może,
Blücher to pokazał :
W Napoliona pyszne łoże
Brudne psy kłaść kazał ! (Patrz **)

*

Deptał, szarpał sam nogami
Tron, orły i szaty—

Pruski pandur krwi tokami
Obryzgał szkarłaty !

*

Francuz ugiął kark pod ciosem,
Na twym Polsko grobie ;
Gdyż zapomniał, że z twym losem
On zginie na globie !

*

Tak jak długo polskie ramie
Wspierało go w boju,
To on nosił męztwa znamie, (*)
W wojnie i w pokoju !

*

Lecz dziś Polska już nieżyje,
Zbójcy pogrzeb dzwonią ;
Francuz cara sam nie zbije,
Choć Francja pod bronią ! (**)

*

Bóg ją skarzał za złe serce—
Kozak był w Paryżu :

(*) Samossiera, etc.

(**) Tak się stało.

I ten umarł w poniewierce, (*)
Co ją kłuł na krzyżu !

*

(Tu głos zmienia w zapytanie):

A cóż, powiedz, ten wiersz znaczy ?
Jak'eś wyrzekł z góry ?
Zwać ostatni dzień tułaczy,
Jakiéj'ż on natury ?

KAPRAŁ (z zadziwieniem.)

Pro aris et focis !
Ja sądziłem że świat cały,
I ty w liczbie jego ;
Żądasz Polski i jój chwały,
I wojska polskiego ?

*

Wiédz że idę do kozaków,
Do pułku sławnego ;
Nie masz lepszych świat junaków
Nad żołnierzy jego !

*

(*) Wyspa Ś. Heleny.

Tam pułkownik nasz Słubicki,
Tak jak ja z czwartego ;
I tak dzielny jak był Kicki ;
Więc idę do niego !

*

On przypomni znów wiarusa
Z Sapiehy pałacu :
Jak-to nieraz my tam w kłusa,
Biegali po placu !

*

Może teraz, gdy się uda,
Poczubić Moskala ;
I sierżantka, chociaż chuda,
Nagrodzi kaprała. (*°)

*

Ztąd nazwałem dzień ostatni,
Jest mój dzień tułaczy,
Gdyż mię jutro szereg bratni
W mundurze zobaczy !

*

Gdy z rąk Anglii będziem płatni,
Choć w pułku kozaczym ;

Temu biedy—dzień ostatni,
I nie jest tułaczym!

*

KSIĄDZ ORNATOWICZ.

To są prawdy—bez przesady,
Lecz takich nie wielu,
Co tak mądre dają rady
Jak ty przyjacielu.

*

Opisz proszę co widziałeś
Przy wojny ognisku ;
Czy tam dużo wycierpiałeś
Głodu—zimna—ścisku.

*

KAPRAŁ.

Chcesz, opiszę krymskie bitwy
Nieco w większej skali,
I ataki, i gonitwy,
I napad Moskali.

*

Na uspionych tam Anglików,
Kupkami na polu,

Jak-by w grządkki słoneczników,
Maku i kąkolu ! (*)

*

KAPITAN (żartobliwie).

Tyś się trochę spoufalił,
Drogi przyjacielu ;
Tu przy starszych fajkę's palił
Usiadłszy w fotelu.

KAPRAŁ.

Wszak'że szlachcie na zagrodzie,
Choć-by z końca świata,
Równy księciu—wojewodzie—
Powita go jak brata !

*

Jeżeli wam tu nie do smaku
Rubaszna wizyta ?—
Choć kaprału nieboraku !
I z przyjaźni kwita !

*

(*) Zdarzenia były dosyć częste że Moskale wykluli w noc
cy straże angielskie uspione na pocztach, obwinione w kołdry
flanelowe.

KAPITAN (zatrzymując kaprała, rzeczce):

Słuchać będziemy twojej mowy
Jak księdza z ambony ;
Nie strój zdarzeń w styl miodowy,
Lecz w prawdę złocony !

KAPRAŁ.

Więc wam powiem, choć nie miło :
W dniu Octobra zrana ; (*)
Całej armii tam niebyło,
Gdy poczt zaszła zmiana !

(*) 25 Octobra, 1854.



WSTĘP

DO

OPOWIADANIA KAPRAŁA (*)



Ponura głuchość w ciężkiem ubraniu,
Drzymała jeszcze w objęciach Krymu ;
Choć gwiazdy z nieba ponad skałami,
Spojone wonią jesiennych kwiatów,
Zdały się mrugać na świat oczami,
I w twarz wybladłą znużonych czatów,
Wspartych na broni, pod płaszczem dymu
Gasnących ognisk, już na świtanu !

.....

(*) Heaven knows what we should have come to had it not been for the French." — See page 37 Illustrated Family Paper, London, Saturday, February 3, 1855, vers 3. Kindness of the French.

Wszystko w spoczynku—wszystko bez ruchu :
Wszystko związane sennym łańcuchem,
Wśród szarój toni !—cicho jak w uchu ;
 Niedoperz tylko szelestem głuchem,
 Czasami zbudził uwagę straży
 Łamanym lotem—łamanym ruchem
 Widląc nad okiem, i gniew w jój twarzy.

.....

Nikt nie przewidział żadnej przygody,
Nikt nie miał w myśli nocnych napadów ;
Nikt się nie troszczył : czy bieg swobody
Nie ma w swém łonie trucizny jądów.
Wszystko w spoczynku, wszystko bez trwogi,
Tak wśród namiotów jak téż wśród drogi !
Niedoperz nawet zniknął z przestrzeni,
Zasiąkł do głębszych niż nocne cieni.
 Wszystko w spoczynku, wszystko bez ruchu,
 Wśród szarój toni cicho jak w uchu.

.....

Lecz jak'że błędne ludzkie pojęcie,
W czasie gdy nam się najlepiej dzieje, (*)

(*) Nieszczęsny nasz ziomek z Edynburga gdy-by to był
czytał był-by niezłądził.

Ruch oka, pęd wiatru, w jednym zakręcie,
Kubek słodczy w gorycz przeleje,
Temu co tęsknił do własnej strzechy,
I temu co téj nie miał uciechy!

ŚPIEW.

Ledwie noc gnuśna z objąć doliny
Zesła w pieczary zwinąć swe skrzydła;
Ledwie brzask nieba błysnął w równiny,
Zgrzytnęły miecze—jękły wędzidla.

* * *

I już z pod ciemni orszak się toczy,
Ciszkiem jak węże po kroplach rosy:
Z bronią spuszczoną, spuszczone oczy,
I szemrzą tylko jak w gniazdzie osy. ("")

* * *

Gdzież oni idą, tak pochyleni?
Szepczą burzany pod ich nogami;
Pełzną jak wiley do stad w jesieni,
Ledwie grzbiet widać poza miedzami.

* * *

Gdzie'ż oni idą? przez krzaki, łązy,
I przez parowy, ciszkiem bez koni,
Z tyłu placówek? poza obozy? —
Ot, strzał, przypadkiem zbudził do broni.

* * *

Jazda, piechota, z namiotów leci;
Stają szeregi, jak kto gdzie może:
Choć z armat ogień w oczy im świeci,
I z tła chmur czarnych przegląda zorze?

* * *

Krzyki naczelnych—odgłosy trąby—
Bębny, fujary, i nóg stąpanie,
Klikot bagnetów, świst kul, trzask bąby,
Brzęk i szczęk grotów—rannych konanie.

* * *

Wszystko to razem miesza się—plącze;
Chaos i bezład w omacku skoków;
Helmy, turbany, płaszcze, opończe,
Ze wszystkich kątów, ze wszystkich boków.

* * *

Jednak z nieładu, i z mieszaniny,
Jak-by mrówniki wśród gęstej trawy,

Hufce się tworzą—biegną w równiny,
W stronę trzech redut od Bałakławy. (*)

* * *

Kto żyw do broni! grzmi sam naczelny
Do małej garsztki szkockich rycerzy;
Marsz naprzód! naprzód!!—i ot pułk dzielny
W szeregach kłusem przed jazdą bieży. (**)

* * *

Stanął—dał ognia z rusznic dwa razy,
I okop sobie z trupów utworzył;
Wtém na bagnety dano rozkazy:
Lecz Moskal miał czas, z przestachu ożył.

* * *

I grad kul puścił we froncie całym,
Krzyzowym zwodem, jak grad do fali.
Wielu tam legło w oddziale małym;
Ale nierównie więcej Moskali!

* * *

(*) Trzy reduty były zajęte przez Turków, którzy na widok Moskali uciekli bez wystrzału.

(**) Pułk 42 Szkotów.

Moskał ustąpił, i z tyłu rzędem
Rzygnął granaty Szkotom na głowy ;
I puścił na nich swą jazdę pędem ; (*)
Lecz tak ją przyjął ogień rotowy,

* * *

Że poszła nazad od czworoboku,
Niemając chęci zdwoić wizytę ;
Tylko przedniki (**) puściła z tłoku,
By pokryć szczyrby w pułkach wybite !

* * *

Zgiełk nagle ustał, dym się rozplynął,
Pył osiadł nieco na swe siedlisko ;
Aniół cichości skrzydła rozwinął,
Na moment tylko, pół chwili blisko.

* * *

Scichły armaty, i nie grzmiały bronie ;
Cisza z obu stron i zadumienie ;

(*) Szkoci nie mieli czasu sformować się w czworobok;—
sypnęli ognia frontem otwartym.

(**) Przedniki czyli flankiery w jazdzie a tyraliery w piecho-
cie.—

Najdalszych kolumn nie śmiać rzeć konie,
Ledwie dusz prawych słysząc westchnienie.

* * *

Puls bieg ukrócił—ścichło serc bicie,
Cichość zaparła na ustach głosy ;
W lesie ptak usnął—i wilków wycie
Usnęło w bagnach ; stanęły włosy
Na każdej głowie jak jeżom szpilki,
Bo strach tam wielki gdzie ścichną wilki.

* * *

W tém trąba wrzasła—i ot już Szkoty
Prą pyłu tuman z każdym szeregiem ;
Wrzawa się wzmacza—zdwajają rotę,
I znów w ataku poszedł pułk biegiem. (*)

* * *

I z każdym krokiem z przodu i z tyłu,
Zwiększa się rozruch i dymu chmura ;
I już nie widać kiltów (*) zśród pyłu :
Gruch bębnow puchnie, i wzrasta: hura!

* * *

(*) Pułk 42 poszedł raz drugi na bagnety—jak 4 w Olszynie trzy razy.

JAZDA ANGIELSKA.

Sześćset sied'm głosów „hura!” powtórzy,
I każda pochew pod mieczem jękała;
I już jak siękną zamioty w burzy
Nieszczęsna jazda w dym i w kurz wsiękała!

* * *

Grzmot nagły armat roztargał kłęby
Nad nią tumanów, i z onych łona
Leci komenda z gęby do gęby!
I z nią do szarży jazda szalona.



ODGŁOS DOLINY.

Gdzie lecisz? powiedz Bretonie szalony,
Prochem i pyłem cały obsypany?
Gdzie lecisz? wrzały doliny zbudzone;
Gdzie lecisz wściekły! miecz twój wyszczer-
biony;
Droga daleka i koń rzyga piany!
Chyba na groby trupem przesycone! (⁴⁹)

* * *

I tam grzmią spiże pod lasem ze stali,
I émy pocisków, jak ptastwo przed burzą,
Krzyżując drogę ; gdzie ty masz przechodzić
Dziesięć kroć ciebie tam czeka Moskali, (*)
Armat sześćdziesiąt—i już w rząd się kurzą
Lonty gotowe drogę ci przegrodzić !

* * *

I tak jak oko zasięgnąć wprost może :
Wzgórza, doliny, lasy, łąki, krzaki,
Wojskiem zalane ; broń błyska jak morze
W szturmie, gdy piany wiatr ciska nad ptaki
Piskliwe w chmurach obszernie rozlanych—
Lub do skał czarnych wiatrem przykowanych.

* * *

Kto cię pokusił do takiéj wyprawy ?
Pijany majtek ? czy głup ze szpitala
Wiedzie na stratę twoich wojowników ?
Czy młokos jaki co to szuka sławy, (**)
Puścił bez ładu was na émy Moskala ?
Garstkę walecznych na tysiące szyków !

* * *

(*) 30,000.

(**) Kapitan Nolan.

Pomyśl na chwilę—zanim czas ci służy
Jaka potrzeba zmusza cię do tego?
Zarozumiałość? czy też uprzedzenie?
Że Anglik nigdy i nigdzie nie tchórzy:
Ależ i dziecko, nieraz rączką jego,
Sięga po gwiazdy pod niebios sklepienie!

* * *

Stój niebaczny! stój! nim się dzień rozwinie, (⁵⁰)
Nim promień słońca poożłaca czoła
Piorunem zdarte—najwyższych granitów:
Zaczekaj chwilkę, a mnieś was tam zginie!
Lecz trąbią szarżę, i wódz: „naprzód!” woła,
I jak śniego-zwał w dół z alpejskich szczytów

* * *

Waląc się grzebie co napotka w drodze,
Kopnęła jazda galopem z kopyta,
Chociaż trzy mile angielskie do mety.
I las bagnetów; jednak dzielni wodze:
Cardigan, Lukan, Duke Cambridge i świta,
Przodkują wszędzie jak biegiem komety.

* * *

Przez tuman dymu, przez pasma płomieni,
Przez stada rakiet, i przez sparte piki;

Miecz krwawy wszędzie oczyścił im drogi ;
W pięć chwilek czasu, jak rzymskie półbogi,
Wpadli na działa, i z dział na jaszczyki !
I nazad ! nazad ! z wnętrza gęstych cieni !

* * *

Mieczem i lancą, bagnetem i dzidą,
Łamią zapory—rozszerzają luki ;
Lecz nowe hufce płużą dym w pół kole,
Z tyłu na przełaj Moskwie w pomoc idą ;
Z nowym posiłkiem nowój trzeba sztuki,
I znów na nowo rzeź obtacza pole !

* * *

Tu w kolumnach piechota,
Jak wąż swe pierścienie
Kurczy, rozwija, rozciąga,
I rwie je w kawałki ;
I z kawałków maleńkich
W drobniejsze oddziałki,
Najeżone kolcami :
Błyszczą każda ściana,
Jak obręczą stalową
Cała opasana !
Tam znów większe oddziały bagnetem się jeżą,
Przy nich strzelce zielone gęsto w trawach leżą.

Tu armaty spiżowe, każda naprzód zadem,
Zamiast z przodu, jak skorpion rzyga z tyłu ja-
dem !

.....
Tu kozaków émy krążą—tam kirysne rotę ;
Tu dragonów las szabel—tam ułańskie groty.
Z huzary—tam Czerkiesy drutem oplecone,
I jak garnki warszawskie w rzędy ustawione.
Tu hełmy, tu kaszkiety—tam z włosien turbany;
Tu czapki z orłami—tam bez orłów dla zmiany,
Lisie stożki zielone, a czerwone kołpaki,
Szyją pyłu tumany, jak nadmorskie ptaki
Gną przed burzą w dół czoło z ozdób obnażone,
Bez możności odparcia w tył rotę szalone ;
Tam las dzidny błyskocze z między traw i dymu,
Z płowym pyłem, wypartym z miałkiej ziemi
Krymu !

.....
Tu armaty już grają na armaty z przodu,
I miliony kul świszcze jak-by pszczoły miodu
Uchodzące przed burzą jaskułczej pogoni,
Krzyżują się wstecz, naprzód po obszernéj błoni;
Tam rakiety mgłę porzą przeraźliwym głosem ;
Tu granaty w płomieniach z rozczochranym wło-
sem,

Szyją, warczą i wyją padając w szeregi,
Gdzie już morze bagnetów rozpiera swe brzegi.
Tam kartacze stadami w kolumnach się topią;
A tu bąby ciężarne ogniem, ziemię kropią
Napozone saletrą, czerwone od złości,
Jad pryszczą aż wniebo z rozpartyh wnętrzności!
Tam krzyk, wrzaski, chrap trąby, jak z ręki do
ręki

Lata piłka studencka, lecą komend dźwięki ;
Zamieszanie powszechne, piechoty, konnicy,
Jak-by gradu i deszczu razem w nawałnicy !

.....Aż,

Jęczą góry, stęka ziemia
Przerażona strachem ;
Dym i siarka świat zaciemia,
Pod ognistym dachem !

*

Kanonada i grzmot z broni,
Bezustannym biegiem :
Zwiększa jęki i kwik koni
Za każdym szeregiem !

*

Coraz bliżej, jak dwie chimury
Od przeciwnéj strony :

Jedna z dołu druga z góry,
Pędzą akwilony!

*

Aż nareszcie w jedno ciało
Obie się roztopią;
I od skwaru posiwiął
Ziemię deszczem skropią.

*

Ot jak charty wypuszczone
Za zającem w polu,
Tak tu rotę zapienione
Prą z Sebastopolu!

*

Już przedniki z obu stron wymieniają strzały—
I kolumny piechoty w strumień się rozlały.
Tu z pod dymu błyskoczą modrzaste bagnety—
Tam las dzidek kozackich otacza widety!
Tu dym wzrasta nad tuman, i grzmiały w nim pod-
kowsy,
I niesłychać już armat, ni broni, ni mowy!
Wir Charybdis i Scylli, i Niagara (*) społem,

(*) Wodospad w Kanadzie.

Wulkan, Etna, Strombola, (*) z zapalonym czo-
łem,

Razem w piekle zmieszane ręką lucypera,
Więszym grzmotem i trzaskiem niebios nie roz-
piera.

Wtém pułk wleciał na pułki, jak wichrami parte,
Skwarnych pustyń tygrysy, w doliny otwarte,
Na niewinne jagniątką, samotne w nizinie ;
Rrwą, szarpia, drą w czątki, nim żarłoczność
minie !

A tam pułki znów z boków, i za niemi z tyłu
Czoła innych znów pułków widać z krętów pyłu ;
Pospieszają ku rzezi—gonią w cwał szalenie ;
Szum się wzmaga co chwilę, i ziemi trzęsienie !

* * *

Ot już wpadli na siebie,
Pęd kolumn rozplynał,
Jak meteor na niebie,
Błysnął tylko i zginął.

*

Stal się z stalą spotyka—
Ramie trzaska ramie ;

(*) Strombola, góra ognista w Sycylii.

Nikt nie pierzcha—nie zmyka ;
Równe mężstwa znamie !

B I T W A.

Miecz na miecz pada—grot na grot godzi ;
Ten tnie, ten rąbie, ten lancą kole,
Ten naprzód leci, ten w tył uchodzi,
Ten skrył się w krzaki, ten dąży w pole ;
Ten rannych kłuje, ten trupy zdziera,
Ten bronie trzaska, ten krew obciera
Z ran swoich własnych, i z ran sąsiada,
Którego usta, oczy, i czoło
Jasne przed chwilą, zdarła śmierć blada,
I skrzydłem wieczném obtacza w koło.
Chaos się wzmaga, szerzą się jęki,
Padają trupy na wszystkie strony,
Jak snopki w polu z żniwiarzy ręki ;
Ten tu, a ten tam, legł rozciągniony.

I dalej z piaskiem kipiącój drogi
Dążą kolumny przed śmierci progi !
Migają miecze, lśnią się puklerze ;
Modrzą się hełmy, błyszczą pancerze,

I światłem węzów lustrzą im w oczy,
I pułk za pułkiem zziajany kroczy!

.....

Przed nimi z przodu w małych odstępach,
Puszczają kule jezdne przedniki,
I dalej strzelce—jak-by w ostępach
Pełzną z pod krzaków wilki na dziki;
I tam z nienacka jak kto gdzie może,
Lancą, bagnetem, i strzałem orze.
Ten dwom się broni, ten trzem odcina,
Cios wymierzony nad krwawém czołem;

Ten miecz już strzaskał, temu się zgina,
Pod własnym koniem przejechał kołem;
Ten strzał wymierzył, ten na cel bierze,
Sam w łonie ognia, i w skrętach pyłu;
Ten w łeb tnie innych, sam cięty z tyłu.
Ten wpadł wśród armat, ten wziął moździerz.
Ten zrąban w części, ten stargan w sztuki,
Czerwieni z trawy z błotem zmieszanej,
A szpik mu z kości roznieśli kruki
Na bliskie skały krwią ziemi zlanej.

.....

O! straszna bitwa jest dzikich zwierząt,
Lecz więcej straszna jest bitwa ludzi,

Zwierz uczuć niéma, przeto ich nierząd
Litości w sercach ludzkich nie zbudzi,
Ale człowieku, za twoje błędy,
Tak dobrowolnie dziś wykonane,
Nawet włos siwy utracą względy, (*)
Patrząc na pola trupem zasłane!

WIDOK POBOJOWISKA.

Tak jak łoskot piorunów wypartych z pod chmury,
Widląc krzyże w powietrzu, sieje deszcz strumieniem,
Tak grzmot armat po bitwie kołysząc się w góry,
Sięknie zwolna po cyplach, z kąd z ostatniem tchnieniem,
Jeszcze w szczyty najwyższe chmur nad świat wzniesionych,
Szepnie odgłos spoczynku — lecz w szeptach ściszonych
Tak, że strumień mrukliwy, u podnóża stoki,
Nie śmie onych powtórzyć.

(*) Lord Raglan.

.....I... wiatr zmiótł obłoki,
Scichły téż i trąb jęki, gruch wozów, i krzyki.
Zgrzyt bagnetów i szabel, i lancy i piki :
Ucichł także zgiełk bębnów, scichły płacze fletni,
Cichość poziom zaległa, jak mech grób stóletni;
Tylko gwiazda wieczorna na samotnej drodze,
Idąc w ślady księżyca, rozpuściła wodze :
Jako czuła kochanka za swym oblubieńcem,
Przyszła strumień odwiedzić, nie ze ślubnym
wieńcem,
Nie ze słodkiem wejrzeniem, lecz ze smutném
okiem,
Obiegając plac bitwy—twarz skryła obłokiem;
I księżyc z pomiędzy skał samotnie sterczących,
Wyrżał czasem zasepion w twarz sierot płaczą-
cych.
Na trupach ojców, braci, i bliskich im krewnych,
Szlących skargi pod szczyty gór i chmur tam
gniewnych,
Zkąd grzmotów echo z błyskiem razem pomie-
szanych,
Szele odpowiedź im ze skał piorunem strzaska-
nych !

.....

Cierp, znów chwila pogodna po burzy nastąpi,
Gdy nam wiara w moc naszą, do dusz naszych
wstąpi!

Tam ona, ta mistrzyni ludzkiego sumienia,
Wyprze źródło jak Mojżesz wyparł źródł z ka-
mienia,
Zdrój nam słodkiej nadziei nieprzerwanym bie-
giem,

Płynąc będzie z religii, nim staniem nad brzegiem
Wisły, Niemna, Wilei;
Lecz nietraćmy nadziei!
Nietraćmy nadziei!

Wierz; bolesny jest widok miejsca ludzkich spo-
rów,

A jaki też być musi w złych sercach autorów?

Gdy-by jeden z nich przyszedł widzieć własnem
okiem,

Tę krwi scenę w promieniach księżyca pod mro-
kiem;

Nawet z sercem Kaima padł-by na kolana,

I tam płakał wśród trupów, prosząc niebios Pana

By ród ludzki wojnami karać już nie raczył,

I grzech pierwszy zabójców nam wnukom prze-
baczył.

O! złe serce człowieka, co pragnie cudzego,
Nie poprawne jak zły duch w uporze do złego!

.....

Jeżeli grzesznik umiera wiekiem obarczony,
Wiele smutku i żalu zostawia po sobie;
Płaczą dzieci i krewni, i łzy czulej żony
Błyszczą jaśniej niż rosa na kwiatach przy grobie!
Idą ludzie za wozem ubranym wspaniale,
Każden w krepy odziany, szepcze mu pochwały:
Nawet płaczą płaczkowie, choć płatne ich żale,
Po utracie bogacza twardszego od skały!

.....

Granit po nim opiewa co za życia znaczył;
Jak on wiele dobrego dla ludzi wykonał,
Jak wiele po śmierci dla krewnych przeznaczył,
Gdzie był zrodzon, jak urosł, i kiedy on skonał.
Lecz bohater co walczył dla kraju obrony,
W kwiecie wieku potęgi—pełen męskiej siły
I odwagi przed chwilą, leży rozciągniony
Z martwym wrogiem jak on sam nagi, bez mo-
giły!

.....

Kruk im oczy wydlubał, i krąka nad ciałem,
Jak-by broniąc przystępu skrzydłami i szpony,

I obtarłszy dziób ze krwi nad sercem skościąłem,
Zleciał kracząc wypocząć — siadł na sęk skru-
szony :

Sęp go spłoszył, wilk sępa, pies wilka odgonił,
I przystępu do trupa swego mistrza bronił.

Wierny niemy przyjaciel wierniejszy niż żona,
Został przy nim po śmierci (⁵¹) chociaż twarz
zmieniona.

.....
Żona w ślubie przysięga być wierną do zgonu
Towarzyszką, na ziemi w obec Boga tronu!
Jednak wiele'ż jest niewiast na świecie wyro-
dnych,

Które ledwie z pogrzebu — niepomne przysięgi,
Przyczepiwszy do czepca kawał czarnej wstęgi (*)
Znów się na świat puszczaają jak majtek na łodzi,
W łono szturmów i wiatrów jesiennęj powodzi!

.....
Tam dalej pod świerkami leży kupa ludzi,
Szron ocukrzył im czoła; żaden się nie budzi, (⁵²)
Chociaż ptaki zmiatają skrzydłem śnieg im z twa-
rzy,
Czemuż żaden do ptaka strzelić się nie waży?

(*) Żałobę na pozór.

Wszak broń błyska przy każdym, i każda nabita;
Jakaż moc ich wstrzymuje, do ziemi ukryta?
Że żadna tam z rąk mnogich, téj szczególnéj
grupy

Wron, kruków, sępa, wilka, nie zgania? — to
trupy!

To ciała już skościate mężnych wojowników,
Co to zrana przed wschodem szli na czele szy-
ków,

Zachęcając do bitwy rozliczne zastępy,
Nim mrok ziemię obtoczył, rwą je w sztuki sępy!

.....
Tam trup klęczy, broń trzyma jak trzymał na
celu, (*)

Tylko strzelić. śmierć prędsza, i takich tam wielu,
Co po całej bitwy rozległym obszarze,
Jak za życia tak w śmierci mają groźne twarze;
To był Polak, bez strachu! choć powłoka mroźna
Innym trupom w około uśmiech w lód zmieniła;
Lecz gniew głębiej niż życie w piersi polskie
wbiła!

(*) Na placu bitwy pod Inkermanem, dnia 5 Novembra, 1854, znaleziono trupa klęczącego, z bronią w ręku na celu jak był za życia. Śmierć go tak nagle zesztyniała że niepadł choć martwy.

On sam jeden pozostał niedotknięty dziobem,
Ni sępa, ani kruka, sam jeden nad grobem,
Jak z mahoniu wycięty, [*] robak, ni zgnilizna,
Ni ptak żaden nie dotknie!—a w piersiach?—oj-
czyzna!

Tak głęboko zasięła że mu i po zgonie,
Jeszcze Polska przez oczy na świat ogniem pło-
nie!

.....
(Tu pan Skałka przestał dla wypoczynku.)

* * *

KSIĄDZ ORNATOWICZ.

Car biały jak wiecie paszczę był rozdziawił—
Schłonać morza i skały, Czerkiesów i Turków,
I wmiast zębów i gardła, bagnety nadstawił,
Z dolin, z krzaków, z nad morza, i z morskich
przygórków,

Po całej krymskiej ziemi;

I warownie za niemi

W armaty ustroił,

I tak sobie roił:

(*) Mahoń ma własność że go robak nie toczy jak inne ro-
dzaje drzewa, z powodu saletry którą zawiera w sobie.

Boh na niebie, Car na ziemi, dwaj rządcy na
świecie!

A wujaszek lucyker?—po mnie! piekiel dziecię!
Lecz szpieg ciszkciem podsłuchał carowskie prze-
chwałki,

Doniósł wszystko co słyszał;—czart wrzasł: weź-
mie pałki!

Jeżeli mi raz drugi powtórzy te duby.

—Cóż im przyjdzie z téj pychy? i z téj głupiěj
chluby?

Weź tę czarę i podaj do carowskiej ręki, [Miko-
łajowi.]

Gdy wiwaty grzmieć będą ponad polskie jęki,
On wypróżni aż do dna, wmiast wina szampana,
A w dwie minut niespełna uzna mnie za pana,
Lucypera wujaszka, wszech piekiel szatana!
Tak! wszech piekiel szatana, Car uzna za pana!



OPOWIADANIE I OPIS

OBCHODU

WIELKANOCY,

23 Marca 1856,

W OBOZIE POLSKIM POD SKUTARY,

W DOWÓD SZACUNKU I PRZYJAŹNI

PUŁKOWNIKOWI PRZYIEMSKIEMU

POŚWIĘCAM

Autos.

Krótkie twe były u nas odwiedziny,
A przecież spomnień tyle nam zbudziły,
Spomnienia z bojów i z koła rodziny,
Nieznanyś przybył, a odjechał miły.

PUŁK. PRZYIEMSKI.

w liście do autora.

Gdybym był pewnym że nigdy nie stracę
Przyjaciół, zdrowia, i miłą mi pracę.

.

Że między pierwszych pana dzisiaj liczę,
I kilku innych niemi nazwać mogę;
Równiej wartości cieszę się i szczycę,
Przyjaźń ta złoci mą chatkę ubogą.

P. PRZYIEMSKI,

w liście 21 Augusta 1856.

SZANOWNY I KOCHANY PUŁKOWNIKU !

Niemając pod ręką nic droższego nad moje
własne uczucia, napisałem kilka wierszy w dowód
wyrazów wyżej położonych na pamiątkę mojego
pobytu w Tottenham dnia 17 Lipca 1856, w mi-
łym towarzystwie kochanego nam brata tułacza
poety, pana kapitana Alexandra Rypińskiego
w gościnnym domu twoim, (pod N° 16 w Gaju

Tottenham przy Londynie); zbiór ludzi nam trzem wówczas podobnych, świat nie prędko sprowadzi do schludniejszej i wzorowie porządną stancji tułacza, poety i wojownika.

Dobroć twoja i wzniosłość twojego serca może być wyrównaną, lecz nigdy wyższą; bo cię w gościnności nikt przewyższyć nie zdoła. Nie sądzę ażebym ja te wzniesienia moich uczuć tu wyrażonych, napisał w myśli pochlebstwa; to nigdy nie nastąpiło i nastąpić w żaden sposób nie może, gdyż podchlebiać nie umiem, nie mogę i nie powinienem, gdybym i mógł nawet, bo podchlebstwo dziś wszelkiego rodzaju uważam za podstęp niegodny wznioślejszych uczuć człowieka — a do podstępu dusza i serce prawego syna niegdyś z rodu dumnych Giedyminów, nigdy się nie zniży; przeto wyrazy moje są czystym wypływem z uczuć serca i przyjaźni tułacza polskiego, Litwina i czwartaka.

Pisałem dnia 25 Augusta 1856.

AUTOR.

WSTĘP DO ŚPIEWU
OBCHÓD ŚWIAT WIELKANOCNYCH

W OBOZIE POLSKIM POD SKUTARY

dnia 23 Marca, 1856.

(Na mocy listu z „Wiadomości Polskie.”)

PAN SKAŁKA opisuje wyprawę na dzika w lasach Bułgarii.

Śnieg, grad, pluchota, i ciągle szarugi,
Przy końcu zimy, bez żadnej przemiany,
Chlupiąc dni kilka, przesyciły strugi,
I bieg ich spóźniał wicher opętany.
Dął pieśń ponurą w rozstrojone dudy,
Jak zły duch z wierzby głosi śpiew obłudy!

* * *

Dnie z nim i nocie kwaśnej wiosny duchem,
Zwieszały sople z śniegiem z zgiętych krzaków ;
I w mgle dym płowy za gałązek ruchem,
Winał się w kłębach z pod czarnych kołpaków
Na twarze z wąsem rozsiane po wrzosach,
I z nich wężykiem ginał aż w niebiosach !

* * *

Zkąd'że ci ludzie ?—w pośród takiej słoty,
Bez ruchu sterczą—samoistni w nocy ?
Choć w Kara Hussejn, są próżne namioty ?
Wiedz, że to tydzień jest przedwielkanocy :
I ci samotni w lesie pustelniki
To są Polacy—wartują na dziki !

* * *

ZDARZENIE W LESIE.

Raz posłyszałem jak mówiono w sztabie,
Cóż tam o świętach, o dniu wielkanocy,
I o święconém jajku, i o babie ;
Szepnąłem wiarze, iż następnej nocy,
Jeżeli pójdziem w bułgaryjskie bory,
Będzie zwierzyna na święte przybory !

* * *

Wnet się kopnęło kilku naszych chwatów,
W lasy dębowe przez dwupiersną górę,
Która się zdała niższa od karpatów,
I tuż pod nosem, tylko przejść przez chmurę :
 Ot tylko sięgnąć jak za kołpak z głowy,
 I tam rozpocząć na zwierzynę łowy !

* * *

Lecz świat od wieków był tym samym światem,
Jak i dziś zwodny—i nas uwiódł zatém !
Gdyśmy sadzili wprost do jednej strony,
Jak-by przed burzą w las lecące wrony :
Bez psów, bez sztuców, bez żadnych przyborów,
Na oślepe cwałem do bułgarskich borów ;
 Żaden nie myślał że tam rzeki, rowy,
 Góry, przepaście, stromy i parowy :
 I przytém strugi. każda jak-by morze,
 Pieni się, szumi, i po skałach orze !
 I dzień na schyłku.....
 W końcu ciemność spadła,
I nas wśród lasu ze ścieżek okradła.
Gdzie tu się ruszyć ? wszędzie gęste krzaki !
I noc jak czeluść, i my też jak ptaki,
Każden na gałąź—zapalił fajczyne,
I czekał na dzień ; a w dzień ? na zwierzynę !

Która nam w głowie jak skrzydła wiatraków,
Kręciła mózgi, i wąsy czwartaków.

Co gorsza jeszcze, myśmy wyszli w celu
Mieć huk uciechy i być na apelu!
Lecz jedno z drugim nam się niepowiodło,
Choć to zdarzenie cierniami nas bodło.

.....

Gdyśmy w gałęziach, jak w jesieni szpaki,
Szeptali cicho,—wtém ktoś niuch tabaki
Zażył tak mocno, później kichnął z wrzaskiem,
Aż z pod wywrotu bliskiego sośniaka

Prysnął dzik z trzaskiem
Prawie z mego krzaka,
W skrzydłach nie był skory,
Ale z tuszy?—spory!

Gdy jeden z wiary co siedział w krzewinie,
Liznął go z wierzchu pałką po czuprynie,
Aż kwikł nieborak: „Mon Dieu!

Qui me frappe?—qui?—par bleu?

Do karabina, traf! traf!—i wypalił.

Nikt się z nóg niezwalil;
Szczęściem że chibił; tém życie ocalił.

Gdy się przecucił—
Znów w krzyk co siły:

Halte-là!—qui vive!—halte!

I jeszcze : halte ! là !

I dźwięknął w trąbkę tra-la-la, tra-la-la !

Tra-la-la !—i wiatr po lesie tra-lal-la.

Skały i góry,

Ziemia i chmury,

Dźwięczały echem

Trąbki, nie śmiechem !—tra-lal-la !

Był to Francuzik, pułków gdzieś z Afryki ;

Ciszkiem jak i my czatował na dziki—

W czerwonych pludrach— z haftami rękawy ;

Trębacz z professji—z pułku, jak rzekł, Zuawy.

Dla niepoznaki,

Ukrył się z zmierzchem

W téż same krzaki,

Ale pod wywrót, i gdzieśmy to wierzchem—

Dla bezpieczeństwa—sądząc że nikt nie wie—

Siedli w gałęziach—ot jako cietrzewie !

Zresztą tak twierdzi nam przysłowie stare :

Że w noc bez lampy wszystkie koty szare !

Mógł się pomylić, nie nasza wtém wina ;

Nie nasza czaszka—nie nasza czupryna !

ŚPIEW.

—

Co on dostał z gradki
Niech w pamięci trzyma ;
Że w noc na przypadki
Żadnych lekarstw niema !

*

Tak było i będzie,
Dziś jak w dawnych czasach :
Że dzik i żołędzie
Rosną w gęstych lasach !

*

Z przypadku Francuza,
Zdanie tu wynika :
Nie dostał-by guza,
Bez udawań dzika ! (*)

*

Poznano człowieka,
Gdy maskę odsłonił ;
Gdy w krzaki zdaleka
Trąbką alarm dzwonił.

*

(*) Zdarzenie prawdziwe pod Sebastopolem, że Zuaw ubrał się w skórę świni i złapał żywego Moskala na straży.

Potém w głos się śmiano,
Że to kij czwartaka,
Którym go w łeb zgrzano,
Przycisnął do krzaka !

* * *

Szczęściem nieprzyszło tam do krwi rozlewu,
Pórcz małej sprzeczki, i mniejszego gniewu !
Wkońcu się wzięto do leczenia rany
W sposób żołnierski, nie każdemu znany !

Oto sięgnięto aż do dna manierek,
Zamiast dekoktów różanych, medycznych ;
I wmiast tabaki i wmiast tabakierek,
Do aplikacji, choć nie bardzo licznych,
Użyto sygar. Znów cichość nastąpiła ;
Francuz pożegnał, i w obóz pośpieszył—
Czasami tylko trąbka mu jęczała ;
A czy był kontent, i czy się on cieszył ;
Nikt się nie troszczył, z tego co się stało,
Cierpliwość lepsza.....

.....Nim się rozwidniało
Szelest znów w łozach, i po zmarzłej wodzie,
I po śniegu podeschłym, i po nowym lodzie,
Ściągnął uwagę w stronę z której płynął ;—
Wilcy ?—czy niedźwiedź ?.....

.....Tak szeptała wiara;
Litwin dowodził—kuropatwa stara!

W tém szelest zginął,
Nastało chrąkanie;
I ot niespodzianie

Dzik, gracz nielada—nam drogę przegrodził,
Błysnął tylko w skręt, i dalej uchodził;
I my téż za nim, jak to zgadniesz w pogoń:
I tuż, tuż, klusem, ot chwycić za ogon:
Ale śnieg świeży, drogę coraz zdłużał;
I dzień znów oczy do spoczynku zmrzął,
A dzik jak sady, tak sady, ot zginął.
W tył nie dał oka,

Do ostępu wpłynął.

Lecz jeden z naszych, gdy ten wybieg zoczył,
Ruszył na przełaj, długo się niebawił—
Wprost mu przed łyczem swój worek nadstawił,
Otworem jego sam do środka wskoczył.
Jak w Wiśle jesiotr, lub szczupak do sieci,
Gdy się urwie z wędy—a do matni wleci!
Raz tak oddany pod moc naszej ręki,
Próżno się rzucał, próżniój jeszcze kwika;
Ale gdy chciano kneblem zamknąć szczęki,
Z zalem poznano, iż prosiak z chlewika,

Wiatrem zagnany w las z pobliskiej wioski,
Był trudów sprawcą, mozołu i troski.

.....

Nie był on wielki, choć rubaszna mina;—
Ale na święta bułgarska zwierzyna
Miała swój powab i swoje zalety ;
Zrobiono szynki, kielbasy, kotlety :
I innych potraw było zeń bez liku,
I w każdym kącie mówiono—o dziku !
Świat wie że Polak świętych porozgania,
Jeżeli mu w pośród tam rajskich słodczy,
Po przyjsciu ze mszy, Piotr w dzień zmartwych-
wstania,

Nie poda jajka, kielbas, wódki, dziczy ;
Bo to jest zwyczaj już dawny Polaków,
Mieć na Wielkanoc—i zwierzynę z krzaków !
Przytém jak mówi nam dawne przysłowie :
Że dwóch Polaków choć-by z końca świata
Zeszło się razem, święcone im w głowie !
Kwietna niedziela myśl ich w jedno splata,
I tydzień wielki, kucharstwu oddany,
I równy wtenczas kmieć z szlachtą i z pany !

.....

We wsi, i na wsi,
Pod wsią, i za wsią ;

W mieście, i na dworze,
Jako ptastwo w borze :
Kiedy w dniach wiosny swe gniazdeczka ściele;
Albo w jesieni, na kmiotków wesele,
Każden się krząta,
Zmiata i uprząta,
Gdzie kto jak może ;
I szafy i półki,
I łyżki i noże,
I stoły do wspólni ;
I bez różnicy,
Dom zewnątrz, z ulicy,
Jak bielą zlany ;
A zydle i progi,
Drzwi, okna, i ściany,
Ławy i podłogi
We środku domu,
Aniołom z nieba niezrobią sromu.

.....

Czeladź i sługi, choć przez tydzień cały
Ciężko pracują, ale też w niedzielę
Każden czyściutki, i jak anioł biały,
Wraca w dom prosto, zaraz po kościele,
Skruszon, pobożny, trzeźwiutki sam spieszy,
I w schludnym domku święconym się cieszy !

.....

W tym dniu tak wielkim, lud nasz różnicy
Nie zna w kościele, jako téż w ulicy :
Kmieć się ośmiela witać ze swym panem,
I zwie go bratem ! co tu nie jest znanem,
Gdzie'ż kto zobaczy ? w jakim innym kraju ?
Oprócz w twym Polsko, niewinności raj !

* * *

Twój lud tém wiąże
Czeladkę do siebie,
Wskazując równość
W religii, i w niebie !

Niech mi kto wskaże, gdzie ? i jakie książe
Na całej kuli téj obszernéj ziemi ?
Jak nasz naczelnik w dniu Chrystusa Pana,
Po mszy w kaplicy—w swém mieszkaniu zrana,
Zbiera tułaczy—zwie ich se równemi,
I tam się z każdym jak-by z własnym synem,
Bez względu na stan—dość być krajaninem,
Jajkiem się dzieli, i czém Bóg obdarzył,
Wszystkim zarówno, choć-by się téż zdarzył
Drugi Mochnacki, wywieziony w pole,
Znajdzie gościnność przy książęcym stole !

.....

Ileż cnót wzniosłych wielkanocne święta,
Sieją tam w serca, i w najtwardsze dusze ?
Żadna uraza tam się niepamięta,
Gdzie polskie wąsy, szable, i kontusze,
Obchodzą gody naszej wspólnej matki,
Orla z pogonią i konfederatki !

* * *

Tak jest czarowna
Moc tego obchodu,
Że kto raz widział
Wśród polskiego rodu :
Choć-by tam przybył z piątą ziemi ćwierci,
Zatrzyma obraz w pamięci do śmierci.

PRYZRZADZENIE ŚWIECONEGO.

Jeszcze przed kwietnią, wśród marca, niedzielą
W obozach polskich było uradzono :
Że na Wielkanoc święconem obdziela
Wiarusów naszych—wnet składkę zrobiono.

Naczelnik, i sztab, i oficerowie,
Dał każdy co mógł—żołd cały, w połowie;
Jak komu kieszeń naówczas starczyła ;
Nikt nie dał więcej niż dozwala siła.

.....

Zwyczaj-to dawny, polski, narodowy,
Braterski, miły,
Pełen osnowy
Cnot wielkich, siły ;
Pełen nauki,
Czysty, bez sztuki !

Prosto się toczy
Każdemu z duszy,
W serce przez oczy—
Każdego wzruszy,
Największy grzesznik nabiera tam skruchy,
I najzaciętsze jednoczą się duchy!

.....

Dziesięć już wieków, jak czas go na skrzydłach
Unosi co rok po za wieczne progi!
I tam w przyszłości zwodniczych mamidlach,
Ciska je stróżom niebieskim pod nogi!

.....

Polak bez Boga
Istnieć już nie może!
Jak świat bez ludzi
Jak bezrybne morze!
Religia wsiękła w jego wszystkie czyny:
W domu, w kościele, w pokoju, i w wojnie—
W chatki, w pałace, w góry, i w równiny,
Wszędzie i wszystko rodzi mu plon hojnie.

.....

On sam jak granit wśród zwaśnionej burzy
Zdąsanych prądów szalonego morza,
Wsparty religią, z pod nich się wynurzy,
I zajaśnieje światłem czystszeń zorza!

UNIESIENIE.

A rocznica paschy święta,
W nas wiekami zadawniona;
Z chrztem twym Boże raz przyjęta,
W ziemiach rodzin Palemona:
Zrządź, niech przetrwa carskie zmiany,
Zrządź, niech zwyczaj świętym zwany
 Nie więdnieje od goryczy,
 Wyzioniętój z paszczek dziczy!
Zrządź, niech Car dziś opętany,
Car, następca Katarzyny,
Depcąc naród najechany,
Nie krzyżuje go bez winy.
Niech nie bluźni napuszony,
Że od Boga on zesłany—
I na króla namaszczone!
Choć przez lud nasz niewybrany.
Niech nie bluźni ojcom groźby
Pierw zwołanym do komnaty:
Że Car łaskaw, słucha prośby
Tych, co chwalą Sibir; baty
Tym co ganią, przyrzekł święcie
Posłom polskim; rzekł, dotrzyma,

Gdyż nadziei innéj niéma!
Lampa marzeń już zgaszona!
Tak on czytał w elemencie
Moskiewskiego Salamona! (*)

.....

Po téj z carskich ust wyroczni,
Wśród boleści i niesławy:
Car okryty lasem włoczni,
Prysnął z Moskwy do Warszawy.
Tam on w zamku namiestnika,
W dawnych nauk polskiém gnieździe,
Wiele swobód, z nieboszczyka
Cara zmiany, da po wjeździe
Nam tułaczom; tak przyrzekał
W sprzymierzonych rządów kwestii.
W czasie wojny z Turkiem zwlekał;
A po wojnie? cień amnestii!

.....

Lat dwadzieścia pięć z okładem,
Na tułaczce w obcych stronach,
Car jak skorpion truł nas jadem,
W swych szatańskich intryg szponach!

.....

(*) Patrz Asbukia Podarok dobrym dietiam.

Zkąd'że raptem chwila błoga ?
Car jak z pieca na łeb skoczył ;
Bóg cud zrządził—zmiękczył wroga !
Wilka w jagnie przeistoczył.

.....

Car przebacza ! cóż ? obronę
Siedzib naszych !—zmniejszył groźby :
Możem każdy w swoją stronę
Wrócić, kto się ugnie w prośby !
Kto się zrzecze być Polakiem !
Kto nie walczył pokryjomu,
To mu wolno być żebrakiem
W krajach Moskwy—nawet w domu !
Wolno prosić o jałmużnę,
W swój dziedzinie, ciury różne !

Otóż tyle źródeł łaski,
Za wydarte nam zagony :
Niech Car żyje ! grzmią oklaski ;
Hura ! wrzasnął lud szalony

.....

I tułacze zniewieściali
Poszli złożyć mu pokłony ;
Głową ciaśni, sercem mali,
Wpadli dudki w carskie szpony !

Car się przybrał w pawie piórka—
Głos słowików naśladuje :
Nim pochwyci Sambuł Turka—
A kto wtenczas pożałuje ?
Nie my bracia, tu za morzem,
Niedotknięci carskim nożem !

.....

Wstyd nam ! hańba ! ugiąć czoło
Przed step dzikich napastnikiem ;
Czyż nadziei pękło koło ?
Póki Anglik jest Anglikiem !
Choć przekupstwo wpływ mieć może ;
Lecz ty z niebios wielki Boże—
Ty nas wesprzesz w tym upadku,
Jak w rozbitym majtków statku !

KORONACIA I PRZEPOWIEDNIA Z KORONACII CARA.

Car już wyżej iść nie może ;
Czart mu zerwał nitkę wzrostu !
Niéma floty—Czarne morze !
Na Bałtyku niemasz mostu.

Odda zabor po zaborze !
Sądźcie kaźden kto jak może ;
Gdy Car powstał—wzniósł ramiona,
Wdziać potęgę, pychę zbladły :
Żonie spadła w dół korona,
Mu herminie z ramion spadły.
Gdy tak stał sam obnażony :
Podnieść Płaszcz mu nikt nie bieży,
I w Kremlinie wielkie dzwony—
Co to głosić miały z wieży :
Światu dzień ten niesłychany,
Jeden z nich spadł w dół z podstawy !
Tak Ćar spadnie pokonany !
Wolność wróci do Warszawy.

On dziś kłamstwa stęplem tłoczy ;
Dał amnestię tym co zmarli,
Co nieżyją—i nam w oczy
Kłamać każe ; my odparli (*)
Fałsz pogardą ; nędznej łaski
Nie žadamy !—Czyż my broniąc
Kraj z napaści—wybieg płaski
W carskich słowach niepoznamy ?

(*) Nieprzyjęli amnestii.

„A pruciki neposłusznym,” (*)
On powtórzył po francusku,
Mężom polskim dziś w Warszawie, (°°)
Czego nieśmiał rzec po rusku,
Co z Asbukij, żywcem prawie
Zgromadzonym przetłumaczył, (**)
I te wiersze krwią naznaczył.
„Sacharnije myndalyky dobrym dietiam,
„Y pruciky neposłusznym!” (Car.)
Jakie’ż prawo on nam wskaże?
Dowieść żeśmy karygodni?
On? najezdca? na lud wolny!
Z hordą dziczy.—O! kuglarze
Polityczni—w spółnej zbrodni
Towarzysze—trud mozolny—
Żaden z nas się wam nieugnie,
Żaden kolan swych nieschyli,
Choć kibitki, knut i łubnie (***)
Wiozą w Sybir każdej chwili,

(*) Wyciąg z elementy Peterskiej.

(**) Patrz ustęp w przypisku (°)

(***) Ja naoczny świadek. — Byłem na warcie przy moście w Warszawie, w roku 1830, z Porucznikiem Prokopowiczem, już nie pamiętam dnia, miesiąc był Styczeń. Pamięć-

Dziatki, starce, i niewiasty,
W pola śniegów—w dzikie chwasty;
A Kałmuków w kraj nasz tłoczą.
Nędzny Carze! i ty's z gliny!
Pierw robaki cię roztoczą,
Nim się przyznam ja do winy!
Twych przebaczeń, ni twój kary
Nam nie wmawiaj; my nie dzieci—
Z nas stałością kaźden stary;
Prędzěj tobie śmierć zaświeci
Szarfą srebrną, lub sygarem,
Jak już było nieraz z Carem!
Niż my rzekniem: przebacz panie!
Ojczy dzieci, skróć wygnanie!
I ty's zgrzeszył przeciw Turkom,
I Francuzom i Anglikom:
Że's się bronił dwa lat w polu;
Proś amnestyi—przyznaj błąd twój,
Jak ty na nas, najeźdźnikom
W Krym i w gruz Sebastopolu!

* * *

tam że był mróz trzaskający; kiedy w nocy wywieziono z Warszawy siedm czy ośm kibitek na Pragę, a każda miała więźnia politycznego i dwóch żandarmów.

Łatwo tobie grzech przebaczać,
Tam gdzie grzechu niéma ;
Nie masz prawa nam uwłaczać,
Ty—i nikt praw niéma !

* * *

Czy ty możesz kazać kościom
Wstać i iść ze z smętarzy ?
Jak w Warszawie twoim gościom,
Wydaleś rozkazy,
By cię żaden nieobrażał—
By za tobą grzech powtarzał :
Że ty naszym jesteś panem ;
Nie najeżdzcą—nie szatanem !
Carze ! ja wyższy nad ciebie !
Ja król u siebie !!!

NIEPOTRZEBNY POPŁOCH

W OBOZIE.

Gospodarz pułku był przerażon strachem,
Słyszając pogłoskę iż wymaszeruje

Gdzieś tam do Warny (*), i pod jakim's gmachem,
Sam, i żołnierzy swych rozkwateruje.

Tu zgadniesz łatwo, tułacz, Polaku,
Że wieść ta nagle nie była do smaku :

Ani żołnierzom,
Ani naszym starszym,
Ani mieszkańcom
W całej okolicy,
Ani poślancom
Do nas ze stolicy !

Wszystko razem czuło oburzenie,
Że bezpotrzebne takie urządzenie !
Że to był wybieg moskiewskich wysłańców,
Wsadzić nasz zastęp do najgorszych szańców
Jakiegoś w Warnie rozbitego gmachu,
Bez drzwi, bez okien, bez ścian, i bez dachu !
Ale tem baśniom wnet kark ukrecono,
I wszelkie trudy łatwo przełamano :
Dla złej pogody wymarsz opóźniono,
I o święconém jak pierwój myślano.

.....

(*) Warną po litewsku Wrona — litewska to niegdyś musiała być dziedzina.

Przez tydzień cały bito drób'—zwierzyne,
Aż nóż kucharski wytępieł od pracy ;
A w bliskich wioskach : chleb i leguminę
Pieczono z duchem, jak w kraju Polacy !
Pieką, gotują wędzone okrasy,
Szynki, okorki, kumpie, i schaby,
Dziane prosiątka, jajka i kielbasy !
Pierogi różne, i placki i baby ;
Szczęki, ozory, i jelenie chrapy,—
Racice sarnie i stogi z rzerzuchy,
I mordy łosie i niedźwiedzie łapy.
I liczne butle—a żaden nie suchy !
A dla ozdoby naczyń z święconém,
Były dwie czy trzy starych dzików głowy ;
I gdy już wszystko było ukończoném :
Na stole z płotów, i w kształcie podkowy,
Z dwóch końców jego osadzono rogi
Jelenie—na znak powagi nie trwogi ! (*)

(*) Może któryś z braci Polaków co był uczestnikiem tego boskiego obrzędu, zechce mię objaśnić czy mój opis zupełnie jest zgodny z tém jak było w rzeczywistości ?



NIEDZIELA ZMARTWYCHWSTANIA.

Krzątanie ścichło, gdy dzień pożądany
Ledwie z powicia zaczął się wykładać ;
Z nim sygnał trąbki, z głównej warty dany,
Obudził wojsko ; każdy począł badać
Jaki stan ranka ? co niebo zwiastuje ?
I czy po słotach nadzieja pogody ?
Z wiosennym rankiem ku nim postępuje ?

.....
Zewsząd wiadomość jak z niebieskich szlaków,
Anioł zbawienia, zbiegła do namiotów :
Że jasne słońce ! wnet każdy z Polaków
Z radosném sercem do marszu był gotów !
I nie do Warny. jak to ich straszono,
Ale w dom Boży, gdzie był sztab nasz polski—
I tam, w dziedzińcu, stoły urządzono—
I tam kaplica, i nasz ksiądz Podolski,

Kapelan, miał mszę—i wnet po komunii
Miał téż przemowę do nas i do unii!
Potém święcenie kobiałek szwadronów,
Przy małym dzwonku zamiast wielkich dzwonów!



PRZYBYCIE NA MSZĘ.



Przed jedenastą już oddziały konne,
I piesze rotę
W porządku zebrane,
Jak sztab zalecił
W dniu wielkiej Soboty :
Sciągały zwolna do głównego zbioru,
W dziedziniec wielki bułgarskiego dworu.

Furier z kobiałką za każdym szwadronem
Jechał; i próbki wioził do poświęcenia,
Jak-to dniem pierwój było uchwaloném,
I z gospodarza pułku potwierdzenia.—
Widok był czuły i do podziwienia,
Jak się to działo—jak-by od skinienia,
Lub króciej mówiąc, wojskowym wyrazem :
To duch utworzył pod dziennym rozkazem !

I wichry, śniegi, i ciągłe pluchoty
Wstrzymały marsz swój, i promienie słońca
Ostrzeliły świat nasz z końca do końca,
I w nich blask oddział nasze polskie roty ! —

Jak w kwiaty wonne,
Spadały promienie,
Na zbiór piechoty
I w oddziały konne !

.....

O jedenastój korpus oficerów,
Poszedł złożyć swoje tam życzenia
Dowódcy pułku, jak się to należy
Od tych co żyją w karności żołnierzy;
Gdzie nie przypadkiem, ale z ostrzeżenia
Jazdy i piechoty, ogień z rewolwerów !

.....

Poczem też poszli wszyscy na Mszę Świętą
Przed namiot, w kształcie Chrześcian kaplicy.
(Tu język słaby opisać wrażenia),
Gdy w czasie Hostyi świętej podniesienia,
Ni jednej suchój nie było źrenicy !
Gdy w sygnał trąbki kolana ugięto.

.....

Dobyto szabel z pochew do połowy—
Strzelano z broni—pochylono głowy

Ku jednój stronie przed Boga obrazem,
I z niemi serca ukorzono razem.

Głuche milczenie—łzy w kapłana oku —
Łzy stróża w bieli z małym dzwonkiem z boku ;
Językiem ludzkim nie do opisania,
I czystych westchnień po mszy, wśród kazania !
A po komunii, gdy ksiądz ją obdzielił,
Duch anioł skruczy z każdym się weselił.

.....

Po nabożeństwie poszliśmy do sali (na dziedzińcu.)
Jadalnej, gdzie był stół czysto ubrany
Z mięsiwem różném, i do wbitych pali
Sznurkami z wici, stuł przymocowany :
Gdzie wmiast obrusów na ten zbiór szeroki
Drzwi, wrót, i tarczyc, dowcip inżynierów
Kazał rozesłać deki i wołoki !
Z pod siodeł naszych, i sztabs-oficerów.

.....

A gdy już przyrząd całkiem był gotowy,
Podług rozkazu naszych komisarzy,
Ksiądz go poświęcił, i śpiew narodowy
Otworzył wejście najprzód gospodarzy,
Potém furyerów,
Potém piekarzy,

Potém karwerów, (*)

W końcu kucharzy.

I przed wrotami z kolei wynika,

Że pełnomocni w całej swój tam sile,

Czekali w miejscu na ich pułkownika,

Których życzenia wysłuchano mile.

Za nim szedł korpus

Pułku oficerów :

Warta oddała

Honory należne,

Zwykłe wojskowe ;

A potém ?—ściszenie :

Ścięto rozmowę,

I głucho milczenie

Czas jakiś trwało.

.....

W tém sam dowódzca

Dał znak do mowy,

I temi do nich

Przemówił słowy :

Wielki jest to dzień, gdy poczęty z chwałą

Boga—i Syna—i Ducha wszech rzeczy !

.....

(*) Z angielskiego : krajczy.

Polacy! Bracia! nie się tu nie stało
Bez boskiej wiedzy, i bez boskiej pieczy;
Dziś my obchodzimy na dalekim wschodzie,
Zwyczaj przyjęty przez sławnych naddziadów,
Zdała od naszych serc tam, w zagrodzie
Cichój, niewinnej—i od złych sąsiadów!
Ufajmy tylko w urzządzenia Boże,
On nam błąd przodków znów przebaczyć może!
Po ćwierci wieku nieczynu bez ładu,
Znowu się widzimy gotowi, i z bronią;
Choć garstka tylko—ojczyzny ni śladu!
Lecz ją raz jeszcze odkopiem tą dłonią,
Która już carskie orły raz strzaskała,
I co jest Polak? światu pokazała!

.....

Dawid gdy zwałił srogię Goliata,
Nie był on większym niż my dziś wśród świata!
A jednak z Bogiem on dokazał cudów—
Ród swój uwolnił od scytyjskich ludów!

.....

Mojżesz gdy wodził żydów oblakanych,
Przez lat czterdzieści w pustyniach nieznanych;
Jemu się stała wszędzie równa droga,
Bo czystym sercem ufał w pomoc Boga!

I gdy bluźnierstwa z pragnienia powstały,
On cud pokazał—puścił źródł ze skały!
.....

Choć człek sił niéma strzaskać kamień w sztuki,
I wody z niego wyciągnąć nie zdoła;
Lecz źródł Mojżesza był to źródł nauki,
Na dwóch tablicach pisanych do koła.
Na ich to mocy świat cały się wspiera,
Od jego czasów mądrych źródeł biegiem;
I kto w nie wierzy, plon pożywny zbiera,
Choć-by jak my stał nad przepaści brzegiem!
.....

Bóg mu powiedział: Ja'm cię wywiódł z ziemi
Egipskiej, i ze sromotnej niewoli;
Pamiętaj na dzień—abyś z dziećmi twémi,
Dla odpoczynku, nietknął pługiem roli!
W sześć dni ja'm stworzył niebo, ziemię, morze;
Wszystko co w nich jest—spoczął dnia siódmego;
Powiedz ludowi:—śmiercią upokorzę,
Kto-by nie święcił dnia spoczynku mego!
.....

Prośmy dziś Boga—żałujmy za grzechy!
On zesze chwilę tułaczom uciechy.

Minął Car jeden,
Drugi i trzeci;

I czwarty minie!
(Potwór dzisiejszy),
Któren zamienia
Kraj nasz nieszczęsny
W dzikie pustynie!

.....

Co w nim tę zemstę
Ku nam podnieca?
Którą na ród nasz
Płomieniem bucha?
Że czeluść sroga
Z wulkanów pieca,
Większego skwaru
W piekle nie wznieca,
Ramieniem czartów;
Ni paszczą ducha!

.....

Lecz Car Moskali
W swym kraju niewoli—
Boga nie chwali;
Z ludem się nie spoli;
Tych świąt jak my tu,
Dzisiaj nie obchodzi!

.....

Sam wbrew uznaniu
Całego już świata,
Aż w dni czternaście
Fałszem je oplata,
Jak pajak siatką,
Po kątach na muchy,
Która z pozoru
Jako jedwab suchy :
W dzień bcz koloru—
Zda się oczom rzadką.
Pod słońce świeci,
I pył się w nieć lepi,
Niech mucha wleci,
Już się nieodczepi,
Zginie tam w niedoli !
Nic żarłoczności
Pajaka niewstrzyma !
On—jak Car w złości,
Wpada nań, i dusi,
I muchy niéma !
A i Car jeść musi.
Barankiem nie będzie
W swój carowskiej skórze ;
Wilk wilkiem wszędzie !
I w wilczej naturze !

.....

Czyż wilk co wczoraj
Zdusił stado w bagnie ?
Dziś płakać będzie,
Gdy zadusi jagnie ?

.....

O ! wilk nie płacze !
I Car nie płacze !
Bo Car, i pająk,
Krokodyl—Hyena,
Kajzar, i Tygrys—
Nigdy nie płaczą :
Bo łez nie mają !

.....

Król Prus raz płakał ; (*)
Pierwsza to chwila,
Że świat już widział
Łzy u krokodyla !

.....

Lecz tam był Polak,
Co mu je wydlawił !
Nasz Mierosławski
Z śmierci się wybawił,

(*) Patrz przypisek N. (**).

Nie błagając łaski !
A z kąd'że przyszło
Nam tu Cara błagać ?
Car się nie zmiękczy,
Jak kamień w wodzie !
Któż mógł dziś łaski
Od niego wymagać ?
Kiedyśmy jak Chrystus
Ukrzyżowani !
Jak on, bez winy,
Na śmierć skazani !

.....

Car lud całuje (jak Judasz)
W swym dniu Wielkanocy,
 Niby żałuje
Iż nie w jego mocy
Nadać im prawa !
To jest carskie sidło ;
I świat mu wierzy—
W pozór—w mamidło !

.....

Każden mu ulega,
Bo Car ma żołnierzy :
Więc Car kolega—
Z każdym się brata.

.....
A wiele'ż to kroci,
Aż za końcem świata,
Z carskiej dobroci
Śnieg sybirski zmiata ?
.....

Wiele'ż to biednych z tém pocałowaniem,
Prosto myślących carowskich brodaczy,
Porwanych od żon ze dnia świtanie ;
Nim słońce zbiegnie
Loch miny zobaczy ?
.....

Car go całował,
Jutro zapomina ;
Dziś go piastował,
Jutro gdzieś tam mina
Jęczy nim w Krymie !
Dziś go po brodzie
Jak psa w budzie gładził—
Jutro na okręt
Brodacza osadził.
I tam łańcuchem
Do wiosła przykuty :
Za carski favor
Codzień bierze knuty !

Otóż natura
Zdradzieckiego Cara,
Pół chwili łaski—
Całe życie kara !

.....

Bóg nas uwolnił,
Garstkę tu wybranych,
Od poniżenia
W carowskiej niewoli ;
Rozsiał lud wierny
Po całym świecie.
Bez więzów niedoli
Gdzie Car nie gniecie !
I nas tu bracia,
Z ponad Wisły brzegów,
Zwołał w swój zastęp
Do polshich szeregów,
W kraju Bułgarów,
Znów walczyć Carów !

.....

Wytrwajmy tylko
Cierpliwie i szczerze
W przedsięwzięciu świętém ;
Każden z nas odbierze
Co mu było wziętem !

Wiara w nas—wiara!
Będzie grób dla Cara!
Polska bez Boga
Istnieć nie może;
W tobie nadzieja
Nasz przedwieczny Boże!

* * *

Z głębokim czuciem słuchaliśmy mowy,
I słów tych wieszczych powiedzianych z duchem;
Z końcem ich brzmienia, na schylone głowy
Czcigodny kapłan, w uciszeniu głuchem,
Zlał benedykcyą,
W krzyż pobłogosławił;
I tak zmięczonych
Mową nas zostawił;
Poczém się jajkiem
W koło obdzielono.
Stopnie i rangi
Poszły tam na stronę!
O piątój w nocy gody zakończono;
W obozie polskim i polskie święcone!!!

PAN JERZY Z LUDWINOWA.

UWAGI PUŁKOWNIKA PRZYIEMSKIEGO

czyli

ODPOWIEDŹ NA MÓJ WIERSZ DO NIEGO.

„Tyś nie rybitwą, lecz raczej sokołem,
Lub lepiej mówiąc : olbrzymem nie ptakiem,
Co zamki znosi, i z pieśnią pospołem
Dar z nich szle gajom, co troski biwakiem.
Nie ! nie olbrzymem, ni królewskim ptakiem,
Tyś człowiek serca ! to'ć lepiej tłómaczy,
Niż i to nawet że jesteś czwartakiem,
Choć i jam żołnierz, i wiem co to znaczy !”

ŚPIEW (przez tegoż).

„Rym pociechy pocztą śpieszy,
Wiezie z sobą prawdy słowa ;
Listem swoim uczy, cieszy,
Druh, Pan Jerzy z Ludwinowa.

* * *

Nie samotny ten w pustyni,
Z kim zamieszka prawda zdrowa ;
Kto z nią taki mir uczyni,
Jak Pan Jerzy z Ludwinowa !

* * *

Młodzież nasza, co po bruku
Bąki strzelać dziś gotowa,
Opamięta głośny w druku
Śpiew Jerzego z Ludwinowa.

* * *

Do szlachetnej wrośnie pracy,
Zacna chęć i siła nowa ;
Gdy usłyszą pieśń rodacy
Z ust Jerzego z Ludwinowa !

* * *

I z jaskini R——— tu
Zniknie płazów choć połowa ;
Wyrwie ją z spodlenia nurtu.
Wieszcz, Pan Jerzy z Ludwinowa !

* * *

Pisz nam prawdy, Bóg nagrodzi !
Kraj w pamięci swój przechowa,

Że przestrożę (*) naszej młodzi
Pia! pan Jerzy z Ludwinowa!"

W Poniedziałek rano, odebrałem z poczty 26 Septembra,
1856 roku.

(*) Téj przestrogi tu nie umieszczam, z powodu że nie od-
powiada wyrazom pożegnania.

P. J. z L.



Dziś dnia 13 Lutego 1857, odebrałem z poczty ten wiersz :

„Względem uczuć Litwy syna
„Zalega pole;
„Prozą się już podpierać zaczyna.”

R...

Śpiewaj, śpiewaj kapitanie,
Zacny czwartaku, Litwinie !
Póki lutni dźwięku stanie,
Niechaj piosnka z serca płynie !

Młodzież dziś, nie jak my starzy—
Inną wcale piosnkę śpiewa ;
To téż mało dziś pieśniarzy—
Młódź przy piosnce dzisiaj ziewa !
Dawniej bitew szereg długi,
Albo świetny czyn wojenny,
Wielką zdatność lub zasługi
Stopniem wieńczył rozkaz dzienny ;
Hardo patrzył rycerz dawniej —
Trudno kark zgiąć w zbroi z stali !

Dziś, w ukłonach zręczni, sprawni,
Chociaż prochu nie wǳchali,
Dzierżǳ stopnie i orderzy ;
Gardzǳ piǳniǳ, bojǳ's wojny
Te cywilne oficerzy—
Dziś tǳ piǳni brak podwójny.

Śpiwaj, śpiwaj kapitanie,
Zacny czwartaku, Litwinie !
W rymach : Polski zmartwychwstanie,
Jakeś śpiwał piǳwǳj w czynie !

Nam wojakom trzeba piǳni ;
Niech ich rymy prawdǳ trysnǳ !
Hołd w niǳj znajdǳ bracia cześni,
A odrodnym, mieczem błysnǳ !
Żǳdza sławy rośnie z pieni !
Pieśń słuźalców nizkie czoła
I ich panów zarumieni—
A rycerzy uczciǳ zdola !

Nuǳ o wojnie cny czwartaku,
Litewskie piosnki Litwinie !
Nim zatrǳbiǳ do ataku,
Nim krew w bojach znów popłynie !

Mnie na piersi spadła chrypka,
Lutnia moja juź w rozstroju —

Lecz do korda ręka szybka,
Odmłodnieję znowu w boju !
Zależałem pieśni pole,
Nie uścignę z twym pegazem,
Niż sam śpiewać, słuchać wolę —
Lecz do boju ruszym razem !
Mimo chrypki głosu stanie
„Wstyd !” zawołać intryg jędzy,
Gdy usłyszym armat granie !
Co daj Boże jak najprędzej !
Nuć o wojnie eny czwartaku,
Litewskie piosnki Litwinie,
Nim zatrąbią do ataku,
Nim krew w bojach znów popłynie !

Tout à Vous

PRZYIEMSKI.

ODPOWIEDŹ—PIEŚŃ W DODATKU.

Łza mi płynie dziś czytając
Wiersz twój Pułkowniku,
W rym ten czucie me zlewając,
Nie przy armat ryku ;

Mało zbudzę już Polaków
Z gnuśnego uśpienia ;
A mniej jeszcze nas czwartaków,
Słuchać mego pienia !

*

Tak im serca pokostniały,
Tak dusze zmienione,
Że gdy tulacz wpół zsiwiały
Zawita w ich stronę,
Żaden ręki mu nie poda,
Żaden słowa nie odnowi ;
Szkoda trudu, ręki szkoda !
Tak myślą fraczkowi !

*

Wiesz w Paryżu jak przyjęli
Starego kaprała ;
Młodzi w fraczkach wgłos się śmieli,
Lornetując z dala.

Litwin jestem z ponad Niemna,
Urodzony w Prenach ;
Niech nas łączy myśl wzajemna,
Sercem, duszą, w trenach !
Sercem, duszą, w trenach !

PAN JERZY Z LUDWINOWA.

ODSPIEW.

Śpiewaj mi Wajdeleto
Litewskie nasze pieśni!

ALEX. CHODŹKO.

Syp pochwały ziomku drogi,
Gdy na Parnas pegaz wbieży ;
Niech téż wiedzą greckie bogi
Tam w Olympie, że Pan Jerzy,
Litwin rodem, tnie z kopyta, }
Na osiolku, bard Lechita ! } *bis.*

*

Niech rozplynie po dolinie
Dźwięk eolski—w cedrów cieniu,
Że tu Litwin, w łoż gęstwinie,
Dudzi bąkom przy strumieniu !
Nie z lutnistą muz klasycznych, }
Ale z wrublem strzech kopcistych ! } *bis.*

*

Bożek muz tam gdy się dowie,

Że tak lekko o nich sędzę ;

On, i inni z nim bożkowie

Spółem wrzasną : że ja błędę !

Bo wmiast pójścia starym torem,

Ja im śpiewam wróblim chórem !

} bis.

*

Często mi tu szcztukę daje

Moja muza, wbrew przymierza !

Częścięj wrzeszczy, szturcha, łaje ;

Już mym siłom niedowierza :

Przeto bogom : laus rubes

Et paciencia vincit nubes !

} bis.

*

Pisz więc ! pisz więc ! nie narzekaj ;

Smiej się z ludzi, jak ja robię !

Odpowiedzi twój nie zwlekaj—

Wiesz, ja wierszy mych nie zdobię !

Piekło, diabeł, i Car trzeci,

Nas nie złowią do swych sieci !

} bis.

*

My trzój resztki, z czuciem prawem,

Łączmy w jedność nasze żale !

Nie jak kaczki po nad stawem,

Lecz jak szturmy po nad fale !

Tam im korek, barka nasza,

Swych żeglarzy nie rozpląsa ! } bis.

*

Pisz—pocieszaj mię twym darem ;

Wiesz praktycznie co samotnia !

Ja nie ugnę lba przed Carem ;

Wiem co kozak—wiem co sotnia !

Nie skąp chęci w śpiew żałosny,

Bądź mą muzą z wschodem wiosny ! } bis.

*

Każden śpiew twój nowém życiem

Poi duszę samotnika ;

Codzień z nowym poczt przybyciem,

Smutek z twarzy mojej znika !

Bo gdy listy do rąk chwytam, } bis.

Czy z Londynu ? zawsze pytam.

*

W mnogich latach postradałem

Wielu braci męczenników ;

Od nich dawniej listy miałem,

Dziś mam tylko od Anglików !

Którzy czucia łokciem mierzą,
I co rzekli w nich, nie wierzą. } bis.

*

Pisz więc—nie skąp bracie luby,
Choć ty jak ja wojownikiem
Był przed laty—-dziś bez chluby
Śpiew twój łączysz ze słowikiem!

Dla pociechy robotnika,
Jak ty w Anglii, samotnika! } bis.

SPIEW MOJE PRZEWIDZENIE.

Co nastąpi po odbiciu mojego Pożegnania, tu
przypisuje strof kilka w dodatku do odśpiewu na
czuły wiersz kochanego Pułkownika z dnia 17
Lutego 1857.

P. J. z L.

ŚPIEW.

Cóż więc robić?—już się stało,
Rymotwór pod prassą!
Choć dowcipu tam jest mało,
Lecz gróbość okrasą.

Chwalić będą przyjaciele ;
Cóż mi rzekną: ot nie wiele! } bis.

*

A cóż dalej, pytam, będzie ?
Gdy go na świat puszczę ?
Tertes, hałas, wzrośnie wszędzie,
I krytyków tłuszcze !
A ja ? dudek na kościele,
Cóż im rzeknę ? ot nie wiele? } bis.

*

Któż dziś, powiem, z nas daremnie,
Sieje swój siew skromny ;
Gdy w dniu pierwszym—mój wzajemnie
Przyniósł plon ogromny ?
Jeszcze zeszyt nie sięgł druku, } bis.
A już w listach tyle huku! — }

PAN JERZY Z LUDWINOWA.

Niedziela, dzień 22 Lutego, 1857.

GŁOS DO POLAKA WOJOWNIKA,
WOJSK WĘGIERSKICH PUŁKOWNIKA.

PIEŚN.

Bóg—religia, wieszczu drogi!
Prawych synów nieodbiega;
Choć nam wsiękły w serca głogi,
Miłość kraju głębiój wlega.

Tyś był jak ja wojownikiem,
Ty nie ugniesz nóg przed nikiem! ^{bis.}

*

Ty ród wiedziesz z możnych panów—
Słynne było onych imie;
Tyś się niezlął groźb poganów,
W czasie nawet kiedy w Rzymie
Ojciec święty nie był panem,
Tyś nie uklął przed sułtanem! ^{bis.}

*

Miłość kraju, miłość wiary,
Wyższa w tobie nad złe rady;
Ród twój dawny bił kajzary,
I tyś bił ich émy, gromady
Zdradnych Niemców, najemników,
I carowskich służebników! bis.

*

Bądź w twój wiarze wiernie stałym,
Bóg nas z nieszczęść tych wywiedzie;
Bądź jak ród twój był wspaniałym,
Nieuginaj czoła w biedzie,
Ale strzeż się zdradnej ręki,
Odmłodniejesz, ujdziesz męki! bis.

DO PRZYJACIELA POETY.

Przyjaźń na ziemi jest nam skarbiec drogi;
Pod jój opatrnią w raju żyją święci!
I w niebie społem żyją wieczne bogi!
A bez niej tylko istnieją przekłēci!
Pod jój to wpływem prawe serca biją;
Niech żyje przyjaźń! niech poeci żyją!

*

Jój duch nadziemski, co płynie z dusz czystych,
Tworzy poezją jak Bóg tworzył kwiaty!
Kwitnie bez przerwy na sokach ojczystych,
A zawsze świeża choć niezmienia szaty!

W jój boskim życiu serca nasze biją,
Świeższe od róży—niech poeci żyją!

*

Niech żyje przyjaźń—ta niebios posłanka!
Która nie często śmiertelnych odwiedza:
Ale nas wita co siódmego ranka;
Twa mię w sobotę—ma twoją wyprzedza;
Pod jój'ch to wpływem nasze serca biją!
Niech żyje przyjaźń! niech poeci żyją!

*

Niech żyje przyjaźń! znów powtarzam z góry,
Co wzrosła z troski nieszczęsnych tułaczy;
Niech żyje przyjaźń! ona spędza chmury
Z czoł wiekiem zwiedłych bardów i oraczy,
Co w pocie trudu na chleb ziemię ryją,
W myśli zniw prędkich—niech poeci żyją!

*

Jak'że to miło, gdy nam płyną lata
Zdala od krewnych i od własnej ziemi,

Słuchać, gdy Postman młotkiem w drzwi kołata!
Gdy listy wręczy, dalej rwie z innemi;
O! radość wielka, tym co serca biją,
Czystą uciechą, choć w samotni żyją.

*

Balsam pożywny (gdy się list rozwinie)
Z wierszy za wierszem płynie w piersi tonie!
Smutek i troska jak szturm z niebios ginie,
Gdy zorze musknie zgiętych trawek skronie!
Pod jój to wpływem kwiatom serca biją!
Niech żyje przyjaźń! niech poeci żyją!

*

Niech żyje przyjaźń! niech poeci żyją!
Choć muzy Litwy dziś chodzą w żałobie;
Po nad Świteziem wiatry smutniej wyją,
Lutnia im nie gra—i smutno jak w grobie,
Śniegi nie przeszły—serca im nie biją,
Choć żyje przyjaźń—choć poeci żyją!

*

O! tam poeci w lepiankach wieśniaków,
Niewzrosną nigdy w pałace olbrzymów,
Jak swarne wróble, w równią boskich ptaków,
Bo już kochanka muz litewskich niéma!

Pod skrzydłem orła serce orle bije!
A w piersiach wróbla wróbla dusza żyje!

*

Niech żyje przyjaźń! znów w dodatku wołam
Do ciebie bardzie—tyś mą muzę zbudził;
Choć jak Mickiewicz pisać ci niezdolałam,
Ale jak Baka, przyjm! będę cię nudził;
Niech żyje przyjaźń! niech poeci żyją!
A złość i zawiść przed cnotą się skryją!

ECHO.

Niech przyjaźń żyje! niech poeci żyją!
Niech poeci żyją!

PAN JERZY Z LUDWINOWA.

Dnia 12 Marca, 1857 roku. (W liście do Pułkownika Przy-
iemskiego).

Odpowiedź na list Pułkownika Przyiemskiego, dziś odebrany
dnia 28 Marca, 1857 roku.

ŚPIEW.

Po osadzeniu méj przyjaźni w niebie!
Czekałem tydzień co wyrzekną święci?

Co aniołowie? i co list od ciebie?
Pierwszych i drugich ona tam nie nęci.
Ty sam przez litość nad skromnym śpiewakiem,
Dałeś mu równość z muz litewskich ptakiem!

*

Dzięki ci wieszczu, za twój głos zachęty!
Ty pierś ogrzewasz twym łagodnym śpiewem;
U ciebie w gajach myśli mój zamęty!
Z suchej łądygi, są kwitnącym krzewem.
Ty sam przez litość nad skromnym śpiewakiem,
Dałeś mu równość z muz litewskich ptakiem!

*

Każdy twój wyraz z głębin serca płynie,
Każdy zwrot myśli ma światła i cienie!
Jak cichy strumień w kwietnych łąkach ginie,
Tak twój w mój piersi ugasza stęsknienie!
Miło jest czytać balsamiczne słowa,
Serce się rzeźwi i pojmuje głowa!

*

Długo ma lutnia brzęczała w rozstroju—
Nikt jej z tułaczy pojąć, czuć nie umiał;
Jak me uwagi w krwawym z Moskwą boju!
Głos uprzedzenia śmiechami zatłumiał.

Jednak był człowiek co głos mój zrozumiał,
I cios bolesny wrogom zadać umiał!

*

Niegdyś wódz Maurów, wśród murów Grenady,
Jak nasz Walenrod nad smokiem krzyżaków,
Wywarli zemstę; ja użyłem rady
Zrównać ich dążność, i zemścił Polaków!
Znów się wam przydam—Bóg mię znów ocalił;
Nie szukaj kłębka, choć nitkę'm zapalił!

*

W DODATKU.

Ja'm nie próżnował, kiedy's list twój zwlekał,
Rozparłem śpiew mój w obszerniejsze ramki,
I twego listu, jak ty's mego czekał,
Do dzisiaj rana—gdy dźwięk zimnej klamki,
I przed nią młotek, podwójnym ra-ta-tem —
Ogłosił list twój—kwita z gniewu zatém!

PAN JERZY Z LUDWINOWA.

(Tu załączam próbkę wierszy, które kochany
Pułkownik był łaskaw przesać do Polski — od
tego czasu utworzyłem początek i dalszy ciąg
onego i niewiem gdzie stanę?)

W odpowiedzi na list Pułkownika Przyemskiego, w liście
recenzii dnia 12 Kwietnia, 1857, Wielkanoc o 11 wieczorem.

ŚPIEW.

Twoja recenzja, Pułkowniku drogi,
Robi mi zaszczyt tak niespodziewany,
Że gdy'm siał osty, cierń, pokrzywy, głogi,
W dyrwan, litewską sochą poorany,
Myśli nie miałem iż zasiew ku wiośnie,
W łąn sandomirski pod twém piórem zrośnie !

Ale dziś list twój jasno mi dowodzi,
Dając lepiankom jaskulek pod dachem,
Nazwę pałaców, gdzie się rozkosz rodzi,
I mą lepiankę zwiesz przez litość gmachem;
Rzuconym na świat olbrzymów ramieniem,
Z otworu Etny ziejącej płomieniem !

Piszę ja czasem w chwilach wypoczynku,
Po dziennych trudach w Collegium i w domu,
Siedząc okutan w płaszczyz mój przy kominku,
Nie myślę wcale—jak przewoźnik promu

Nie myśli — kogo on dziennie przepławi,
Czy ten go skarci? czy tamten go wstawi?

A gdy do dzieła w noc przypadek zbudzi,
Idzie niechętny, skrobie włos i ziewa :
Niepłatny mózół, gniewa go i nudzi,
Lecz jak'że żwawo, ubiór na się wdziewa
Gdy mu podróżny tam nadspodziewanie,
Szepnie, iż extra za trud swój dostanie !

Ja ów przewoźnik — a ty mój podróżny ;
Budzisz z uśpienia wśród burzliwej nocy !
Chęci mi niebrak, lecz zasób mój próżny,
I łańcuch myśli nie ma giętkiej mocy ;
Kruszy się, pryska, za najmniejszém parciem,
Jak воск spruchniały pod litewskim barciem !
Pole jest wielkie do popisu z piórem ;
Choć czasem sięgnę w szczyt najwyższy nieba,
Lecz stan nasz biedny jest fortecznym murem !
Zdobyć się nieda : bez broni — bez chleba !
Musim pierw myśleć jak na chleb pracować ?
A z chlebem w ręku sił muzy spróbować !

Jeżeli się uda przełamać zapory,
I zczyścić drogę — pospychać zawady ?

Jękną na Litwie dzwony i topory,
Zaszumią rzeki, ruczaje, wód spady:
I wstanie na świat dziewica-bohater!
Dziewica Litwy! wódz Emilia Plater!

PAN JERZY Z LUDWINOWA.

KONIEC.

OBJASNIENIA DO RYMOTWORU

POŻEGNANIE.



Mój czytelnik, może będąc przyzwyczajony do czytania polskich dzieł drukowanych w kraju, zarzuci mi tu wprowadzenie nowego porządku pisowni polskiej, spostrzegając rozdzielanie (niektórych wyrazów) znakiem ucinku (') nakszałt apostrofu w języku francuzkim; albo téż (·) kreskę oddzielającą jedną część wyrazu od drugiej, lub inne znaki których nasz Kopczyński nigdy nie używał. Nie powstało to z chęci naśladownictwa obcych języków, lecz iż wielu cudzoziemców uskarżało się na trudność zrozumienia języka naszego z powodu nadzwyczajnego połączenia wyrazów, których Dykcjonarz czyli Słownik nie obejmuje. Naprzykład: *Jam*, jest-to wyraz skrócony zamiast mówienia i pisania: *ja jestem*, lub *jam jest*; tu cudzoziemiec nie może pojąć że zaimek osobisty *ja* jest połączony ze słowem posiłkowém, zatrzymując *m* tylko; a opuszczając *e*, i przysłówkę twierdzenia *jest*, któren tworzy razem wyraz *jam jest* zamiast *ja jestem*; co ja uważając słuszném, użyłem ucinku ('), i piszę *ja'm jest*, dając do widzenia cudzoziemcowi, że *ja* jest zaimek osoby pierwszej w liczbie pojedynczej, *'m* część

słowa posiłkowego *jestem*, i *jest* jako przysłówek, a nie słowo posiłkowe trzeciej osoby, gdyż w żaden sposób nie można łączyć osoby pierwszej z osobą trzecią, jak np. ja jestem, ty jesteś, on jest; tu: ja i on, nie może się łączyć i tworzyć sens: jaon, jestemjest; przeto wyraz *jest*, w sensie *ja'm jest*, nie jest słowem posiłkowym lecz tylko przysłówkiem twierdzenia. I inne wyrażenia się moje, np. skąd'że, dokąd'że, mam'że?— tu oddzielałam przysłówek zapytujący *skąd* od spójnika *że*, gdyż jeden i drugi używają się pojedynczo; *dokąd'że* toż samo; i słowo czynne *mam* od spójnika *że*. Albo w tym wierszu:

Ja co'm zyskał imię, (sześć sylab tylko),

użyłem ucinku w wyrazie *co'm*, zamiast mówienia

Ja co zyskałem imię, (siedm sylab tutaj);

przeto w pierwszym wierszu zyskałem krótkość wyrażenia *téj'* że saméj myśli jedną sylabą mniej, niż gdy-bym pisał *Ja co zyskałem imię*, dając jedną sylabę więcej, a nie dodając więcej mocy w znaczeniu wyrazów. Więc z tych kilku przykładów czytelnik jasno widzi, że przez wprowadzenie ucinku, język zyskuje na mocy utracając niepotrzebny ciężar, którym-to mowa nasza już za nadto jest obciążona. We wszystkich innych przypadkach mój łaskawy czytelnik łatwo sam sobie wytłumaczyć potrafi, że ja nic tu nie wprowadziłem bezpotrzebnie.

AUTOR.



LISTA WYJAŚNIEŃ.

(¹ Str. 26.) Po zwyczajnym obiedzie i po szklance toddy, etc.

Todda, jest to wyraz używany w Szkocji tylko, i oznacza ich ulubiony napitek, bez którego żaden Szkot (którego tylko starczy na to) obejść się nie może. Z dwóch głównych przyczyn jest tak powszechnie użyty; pierwszy, że go upaja i pozbawia z sił i ze zmysłów w kilku minutach; a drugi, że każdy Szkot jest samolubny, i chcący być zawsze piękny i tłusty, a ta mięszanina wody grzanój, cukru i wódki (czyli whisky), niezawodnie ma własność tuczenia, nadania trędów na twarzy, i nadania koloru ognistego jagodom twarzy i płomieniejącego nosa, że komar i mucha bojąc spalenia nóg i skrzydeł, nigdy im nie siadają; a może dla tego że wyziew spirytusu przez skórę na twarzy i nosie jest tak mocny, że je odstrasza od Szkotów?—Pochodzenie wyrazu *toddy* jest obszerniejsze niż objętość wyjaśnień dozwolić może, choć jego znaczenie w Szkocji jest tylko znane praktycznie a nie teorycznie; jednak'że nie chcąc zostawić mojego czytelnika w ciemności, dam tu mały przypisek angielski z tłumaczeniem polskim:

„One of the greatest bounties of Providence in the East, is the cocoa-nut tree. The nut furnishes the inhabitants with a delicious milk and a sweet kernel; the shells are manufactured into domestic utensils, and the outer husks into ropes and cordage, the leaves into umbrellas, matts, etc. etc., indeed, it has been said that the tree can be applied to several hundred different uses. A sweet liquor is extractet from the tree, by making an incision near the top, and applying a jar there, to the liquor called ‘toddy’ oozes through the wound into it. When fresh, this liquor is very sweet, but after being kept for twelve hours, it ferments, and becomes highly intoxicating.”—Page 52, Residence in India, from a Journal of a Wanderer (1844, May 7,) by Mr. Reid. London.

TEUMACZENIE DOSŁOWNE.

Jedna z największych łask Opatrzności na Wschodzie, jest drzewo kokosowego orzecha. Orzech dostarcza mieszkańcom przewyborne mleko (ja piłem) i słodkie ziarnko; z łuski wyrabiają naczynia domowe, i zewnętrzna plewa wyrabia się w sznury i powrozy; liście w spadochrony, to jest w parasole, w maty, etc., etc.. i prawdziwie jest powiedziano że drzewo może być użytém do kilkuset różnych użytków. Słodki płyn wyciąga się z drzewa kokosu przez zrobienie wcięcia u wierzchołka i podstawiając dzbanek, (jak u nas sok brzozyowy) do którego ciecz spływa, któren się nazywa „toddy.”

Dopóki jest świeży ten ciecz, jest bardzo słodki, lecz po przetrzymaniu 24 godzin fermentuje i staje się wielce upajającym.—Str. 52, Pobyt w Indiach, z Żurnalu Włóczęgi, w Londynie, 1844.

(² Str. 26.) Któs się z gości odezwał: kaź dać ciepłej wody,

Jest to wyrażenie się sz.ockie lakoniczne, żądać ciepłej wody, co kaźden się domyśleć powinien, że bez wódki i bez cukru do niej, nikt ciepłej wody samėj tylko żądać nie będzie, chyba zrana do golenia brody w sypialni, lecz nigdy w stołowej.

Ja co'm zyskał imie
Tak jezdcy sławnego,
Że mi Szkocia wynaleźe

(³ Str. 31.) Nie mogła równego !

Pan Jerzy z Ludwinowa powszechnie był uważany przez ko-biety szkockie, na turniejach, w ubieganiu się do pierścienia, za najlepszego jezdca między Szkotami.

(⁴ Str. 39.) To je odwilż po szkocku półkropelką tod dy.

Zwykle Szkoci przyrządzają ów rodzaj naszego krupniku pod wyżej wyjaśnionym wyrazem tod dy, biorąc do tego kieliszek i pół whisky to jest okowitki, co nazywają „a drop and a half,” to jest jedna kropla i pół.

(⁵ St. 41.) Nikołyńka ne trusi, i wierna kohda budiet bolszoj, zdiłaetsia henerałom.—Patrz na stronie 13, „Podarok dietiam—Asbukia w Sankt Peterburhi, 16 Janvara 1845 hoda.” Taki jest napis na dokumencie któren otrzymałem z rąk mojego znajomego Szkota, któren tam w Szpekulacyi był stracił, i elemente dał mi w prezencie po powrocie do Szkociei, w 1846 roku.

(⁶ St. 42.) Karol XII. kazał rozéwiartować Patkula, ambadora Piotra Wielkiego przy dworze króla Augusta. — Patrz „Histoire de Charles XII. par Voltaire,” page 137. — „Ainsi périt l'infortuné Jean Reginald Patkul, ambassadeur et Général de l'empereur de Russie.” Paris, Librairie de Lecohte, quai des Augustins, No. 49. (1833).

(⁷ Str. 42.) Jednak Bóg go ukarał,

„Charles XII. avait perdu en un jour le fruit de neuf ans de travaux, et de près de cent combats; il fuyait dans une méchante caleche; etc.—(Page 186, Histoire de Charles XII.)

(⁸ Str. 42.) Car pobił Karola. (¹¹ Str. 56.)

Patrz str. 195 „Histoire de Charles XII. par Voltaire.”— „Le premier ministre changea bientôt d'avis. Le roi ne pouvait que négocier, et le Czar pouvait donner de l'argent; il en donna, et ce fut de celui même de Charles XII. qu'il se servit; la caisse militaire prise à Pultava fournit de nouvelles armes contre le vaincu.

(⁹) Patrz strona 232, w tym'że samym opisie: „On trouva parmi les trésors d'Osman la bague de la Czarine et vingt mille pieces d'or au coin de Saxe et de Moscovie; ce fut une preuve que l'argent seul avait tiré le Czar du précipice. et avait ruiné la fortune de Charles XII.”

(¹⁰ Str. 43.) „On daet sacharnije myndalyky dobrym dietiam, y pruciki neposłusznym.” Otóż na téj-to zasadzie Car dzisiejszych Moskali oparł słodycz swéj mowy do zgromadzonych Polaków w Warszawie, dnia 27 Maja 1856, w pałacu Łazienkowskim, w sali białej, Car przemówił w następujących wyrazach: „Je viens vous dire, etc. etc. etc. Pour vous prouver que j'ai songé à apporter des soulagemens, etc. etc. etc. Vous avez compris? J'aime toujours mieux récompenser que de sévir, etc., etc., etc. Il m'est plus agréable d'avoir à approuver, comme je le fais maintenant; (dał amnestią zmarłym) mais sachez le bien, Messieurs, (pruciki) au besoin je saurai sévir et je sévirai!” — Jakież prawo ma ten monstrum północne nam grozić kiedy on

jest najezdca i wydzierca naszej własności?—on nas błagać powinien za zbrodnie ojca swego, a nie my pokrzywdzeni!

Powiada: „niebawcie się urojeniami, bo jeżeli je dłużej żywić będziecie, to ja, co mogę nagradzać, mogę tak’że karać. Wiem jak karać, i jeśli potrzeba ukarzę.—Przedewszystkiem,” odezwał się w końcu, „żadnych marzeń, żadnych marzeń!”—A cóż ten nędzny potwór północy myśli że my dzieci—obraziliśmy ojca— a nie zabójcę ojczyzny naszej bez winy! Niech cię piekło pochłonie sprawco nieszczęścia naszego — i pierwój cię diabeł w swym królestwie na smolnym tronie osadzi niż ja cię błagać będę o przebaczenie bez obrazy i za obronę mojej własności!

(¹⁰ Str. 45.) Oj tak nie jest jak wskaże wyciąg z elementy.

„Tre viaggiatori trovarono sulla via un tesoro, e dissero, noi abbiām fame, che un di noi vada a comperar di che mangiare. Un d’essi parti tosto coll’ intentione di recar il cibo. Ma disse, cammin facendo fra se tesso è d’uopo ch’ io aveleni la carne, onde i miei due soci muoiano mangiandone, e così avrò tutto il tesoro per me solo. Egli esegui il suo dèsegno, e pose il veleno in ciò che aveva recato per mangiare. I due altri che avevano, dal canto loro concertato, durante la sua assenza di disfarsi di lui, l’ucissero al suo ritorno, e si trovarono padroni del tesoro. Dopo il loro misfatto, mangiarono, i cibi avelenati, e morirono entrambi.

„Un filosofo che s’avvenne a passare per quel sito disse: Ecce coma trattati questi tre uomini! Guai a colore che hanno ambizione di ricchezze!”

TŁUMACZENIE DOSŁOWNE.

Trzech podróżnych znalazło skarb na drodze, i rzekli: My jesteśmy głodni; niech jeden z nas pójdzie kupić co do zjedze-

nia.—Jeden z nich poszedł w zamiarze przyniesienia pokarmu; lecz w drodze tak mówił do siebie, że z konieczności muszę zatruc pokarm ażeby moi dwaj towarzysze umarli w czasie jedzenia onego, a ja mieć będę cały ów skarb dla siebie.—I tak więc wykonał swój zamiar: nakładł trucizny w każdą rzecz którą przyniósł do jedzenia. Dwaj drudzy z ich strony tak uradzili w czasie jego niebytności: ażeby się go pozbyć przez zabicie za jego powrotem; i oni staną się panami skarbu. Po wykonaniu zabójstwa;—zjedli tedy pokarm zatruty, i obydwaj umarli!

Filozof przechodząc tamtędy, rzekł: oto jak ci trzej ludzie byli przyjęci! Nieszczęście tym którzy mają nienasyconą chęć posiadania dóbr bez pracy!

Oto jest żywy obraz włoskiego narodu; jak kaczęta, zaledwie z łuski już je matka starannie prowadzi na wodę, tak owe niegdyś bohatyrskie Włochy, których męztwu, i naukom, świat oprzeć się nie zdołał, prawie na całym okręgu ziemi—dziś spodleni zaledwie dziecko zaczyna uczyć się abecadła już go uczą zdrady, podstęp i okropnego zabójstwa. Kiedy zaś nasz naród z pierwszym początkiem abecadła uczy jak być bogobojnym, poczciwym, i pracowitym; bo szczęście i zbawienie duszy człowieka zależy od czystości zasad moralnych i czystej religii!

(¹¹ Str. 45.) Tam się tak już Car biały w okopy zasklepił,
Że dziś Francuz i Anglik próżno bąby lepił!

Poniższe wyrazy, które wyjąłem z pisma periodycznego „The Illustrated London News,” strona 490, April 19, 1856, wyrażnią mojemu czytelnikowi wyrażenie, że Francuz i Anglik próżno bąby lepił: to jest bez użytku i dla przechwałki, gdyż było po wojnie.

„MONSTER MORTAR.

„This immense mortar was cast at the works of Messrs. George Forrester and Co., Vauxhall Foundry, Liverpool. The rough casting weighed about thirty tons; having had a head cast on it the same length as the finished mortar. The metal is entirely of charcoal iron, from the Acadian Company's mines, near Nova Scotia. It is a very pure and strong metal, showing in analysis very little, if any, sulphur; and giving a transverse bearing power of over ten tons per square inch bar, with bearings three feet apart.

„The shells to be fired from this mortar weigh, uncharged, rather more than 5 cwt. each; and is expected that with a full charge, or about 40lb. weight of powder, the range of the present 13-inch sea-service mortars is 4,200 yards, with 20lb. weight of powder, and the shell under 2 cwt. The diameter of the monster mortar is 18 inches in the bore, by 5ft. 8½ in length of Chamber; its outside dimensions being 3ft. 9inch. diameter, by 7ft. 6inch. long. The finished weight is 14½ tons.”

(¹² Str. 48.) Mogła z bitew pola,
Tu wpaść telegrafem.

Wielu może z moich czytelników tułaczy przypomni sobie nasz przejazd przez Niemcy do Fruncii, do Szwajcaryi, do Belgii, i później do Anglii; w Besançon po naszym przybyciu, nieraz się zdarzało słyszeć tysiąc różnych niedorzeczności ze strony starszych klasyków, z dawniej wszechnicy warszawskiej, krakowskiej i nawet wileńskiej, wypuszczonych w niewinne niedoświadczenie naszej młodzieży, która gorącym duchem patriotyzmu pędzona, rzuciła klasyczne ławki, alvar, tablice, i sexterna bez względu na brak wykończenia nauk stosownych do stanu i potrzeby; poszła powiększyć zastęp narodowy nie szu-

kając stopni lecz broni, z którąby czémprędzej rzucić się na nieprzyjaciela; nie mogła mieć wielkich zasobów zwyczajów i wyrażień zagranicznych; przeto niejeden z nas może po raz pierwszy w swém życiu tam słyszał wyraz angielski *bill*, i wyraz francuzki *telegraphe*, jak to niegdyś nasza szlachta po przybyciu z Warszawy nieraz się chwaliła na wsi że ma suknie kupione od pana Draperie, kapelusz od pana Frères z miodowej ulicy, i parę butów warszawskich od państwa Stiefelknecht przy ulicy długiej naprzeciwko arsenału; co powstało z niewiadomości, jak się łatwo kaźden domyśli; lecz dowcipnisiom po kawiarniach nie tak się zdało: prześladowali tych krórzysię ich pytali o znaczenie wyrazu *bill*, *telegraphe*, etc., a ci zamiast wyjaśnienia robili żart ich kosztem, mówiąc że pan Bill przyjechał z Anglii telegrafem i dał rozkaz ażeby konna marynarka była gotową do marszu. Więc naturalnie, pan Bill był wzięty za jakiego lorda angielskiego, a telegraf za wóz pocztowy, i marynarka była uważana jako artylerya konna lub jazda angielska.

(¹³ Str. 61.) W śnieg zamieniają parę wśród lata,

Na wystawie płodów przemysłu całego świata w pałacu kryształowym, 1851 roku, w Hyde Parku, w Londynie, był aparat urządzony, któren w oka mgnieniu parę dymiącą z maszyny zamieniał w lód, któren zaraz tam na miejscu używano do lodów śmietankowych, malinowych, cytrynowych i różnych innych, etc., etc.

(¹⁴ Str. 63.) Pan Kryspin Barszczewicz, niegdyś Magister prawa i filozofii w wszechnicy krakowskiej, a dziś profesor języków tegoczesnych w uniwersytecie w Hull, był u mnie w towarzystwie profesora angielskiego, przyjaciela, tak'żę z uniwersytetu w Hull, w czasie ich podróży po Szkocyi, w roku 1840.

(¹⁵ Str. 70.) Majstry jój szatani,

Szatan pochodzi z wyrazu perskiego *Szejtan*, rodzaj mały długo ogonowój, bardzo mocnej, złośnej i psotnej, i od niej to wyrazem szatan, ochrzczono złego ducha!

(¹⁶ Str. 72.) Nalój sobie jak sam chcesz i porachuj gwiazdy.

Jest-to żołnierskie wyrażenie, wypić kielich aż do dna, co chcąc wykonać głowa z konieczności musi być podniesioną oczy zwrócone do góry—i jeżeli to się dzieje w otwartém polu i w nocy, gdy ta jest do tego pogodna; to przy wychyleniu kielicha można widzieć gwiazdy, co dowcip żołnierski obrócił w żart rachowania gwiazd na niebie.

(¹⁷ St. 77.) Pan Piotr Jastrzębski mój przeciwnik szachista naówczas mieszkający w Edynburgu, słysząc że P. Jerzy z Ludwinowa pobił w szachy, dwa kluby szkockich szachistów w Stirlingu; przyjechał umyślnie dla spróbowania szczęścia, lecz i on nie był szczęśliwszym od szkockich rycerzy; w trzech partyach wygrał tylko jedną—i partya którą tu żywcem opisałem, zaraz po wyjściu przeciwnika, była czwartą partyą, która była grana umyślnie dla utwierdzenia stanowczego: kto jest lepszym szachistą — i ta się przeważyla na stronę autora, i jako pomnik zwycięztwa w rym bitwa żywcem przelaną została. Później się pojawił drugi przeciwnik, niejaki pan Gomoszyński (z Greenock), i ten po przyjeździe swoim do Sterlinga nie wyniósł różczki zwycięzkiej nazad do domu, chociaż jak sam twierdził że grywał w Paryżu z Jenerałem Lafayette, z panem Tiarze, i z innemi ministrami Francii, i bił ich, a tu został pokonanym bez nadziei nawet pokwitowania się!

(¹⁸ Str. 84.) Nie kaźden może z moich czytelników zna reguły przyjęte w klubach szachistów: że trzy partie grać trzeba,

i kto w trzech wygrywa dwie, ten jest zwycięzca. Przeto Pan Jerzy z Ludwinowa miał trud niepospolity pokonać dwa kluby, które miały po 12 i więcej członków. Tu dopiero widzieć można co duma narodowa dokazać może; z każdym członkiem tych klubów grać musiał, każdego zbił — i za to zrobiono go członkiem honorowym że im skórę dobrze wytrzepał!

(^{1o} Str. 95.) Drugie trzykroć tysięcy, i więcej tam zginie!

Rzecz szczególna — prawie co dosłowne sprawdzenie rzeczy. Kiedy pisałem ten artykuł, wojna wtedy robiła postęp lecz bardzo powolny, i zdawała się iść jak rak wstecznie; lecz znając ducha polityki sprzymierzonych, że z czasem przyjdzie do wytężenia sił stron obydwóch — i rzeź, nie bitwa, z twierdzy Sebastopola, wewnątrz nastąpi; — i tak się stało, jak tu przytoczony artykuł gazety DAILY NEWS, którego wyciągnęłem z STIRLING OBSERVER, dnia 15 Maja 1856, w sześć miesięcy po moim napisaniu POŻEGNANIA, w dniu 24 Grudnia 1855 — i tak jak następuje:

STATYSTYKA WOJNY.

(Tłumaczenie.)

W czasie roku 1854 i 1855, (transporta) statki przewozowe Brytanii i okręta liniowe, przewiozły 123,105 ludzi (włączając w to milicję, etc., etc.) Z tego tu kraju na morze Śródziemne, i z Śródziemnego na Czarne morze 26,659. W czasie tego samego periodu przewieziono 52,919 żołnierzy francuzkich na morze Bałtyckie (*) i na Śródziemne; i 19,301 Sardyńczyków

(*) Bałtyk, podług mego widzenia rzeczy, sądzę iż pochodzi nie od wyrazu litewskiego Baltas (biały), jak to niektórzy z naszych uczonych dowodzą, lecz od wyrazu Baal — słońce w obrazie byka, którego bóstwiono, i wyrazu gotyckiego Teich — staw, jezioro; i w skröceniu zrobiono Bal-

na morze Czarne. Na morzu Czarném przewieziono 170,634 wojska, i przeprowadzili ponad brzegami 43,185. W krótkości mówiąc, marynarka brytańska była instrumentem czynnym przewiezienia do służby czynnej zbiorowo 435,803 ludzi. Usługa ich nie stanęła na tém; oni przewieźli 23,068 koni angielskich, 2,195 francuzkich, i 3,325 sardyńskich, do gniazda wojny; razem 28,558 koni. Oni tak'że przewieźli 316,739 (tons) beczek (beczka 2000 funtów) sprzętów brytańskich, 18,881 francuzkich, i 4,298 beczek sardyńskich, do gniazda wojny.

Zebrana siła armii Wielkiej Brytanii w Krymie, była 70,000 ludzi przy końcu wojny. Liczba milicyi zaciągniętej w czasie wojny była 63,603 ludzi. Milicya dała 33,104 ludzi na linią bojową, od Novembra 1854. Trzeci Lancashire. Northampton, i drugi West York milicyi pułki. wysłali 1777 na garnizon do Gibraltaru. The East Kent 526, na garnizon Malty. Pierwszy Lancashire, trzeci Middlesex, Oxford, pierwszy Stafford i Wiltshire, wysłali 3,548 na garnizon do wysp Iońskich. Pomimo tego, Wielka Brytania utworzyła trzy legiony zagraniczne, 15,821 ludzi, i uformowała i utrzymała posłtek turecki z 20,479 ludzi, z których 17,271 urodzonych Turków. Korpus kawalerii Osmanli rachował 2,733, i tureckiej artylerii korpus z 327 ludzi.

Anglia, (dalej mówi ten dziennik) zapieczętowała swoje oświadczenie niecofniętego poświęcenia się dla sprawy narodowej niepodległości, poświęceniem 22,457 walecznych żołnierzy.

teich; a że Rzymianie, Anglicy i Francuzi nie mogą wymówić eich, ich, lecz cik, ik, i geografowie wypisali podług swego brzmienia Balteik i Baltik, zamiast Baalteich.

AUTOR.

22*

Z tych 1993 legło walecznie w czasie bitew; około 1621 legło z ran; 4279 umarło z cholery, i 11,451 z innych słabości.

Strata Francuzów, o ile można było wywiedzieć się z pewnością, wynosi 60,000 ludzi.

(Count Orloff has admitted in Paris that the Russian loss has been not less than 500,000.) Hrabia Orloff przyznał się w Paryżu że strata Rosji była nie mniej nad 500,000 ludzi.

Strata poniesiona przez Sardyńczyków jako też i przez Turków, nie będzie nigdy wiadomą.

(²⁰ Str. 95.) Filip król Francuzów, którego zdradził sprawę Polską i Polaków, umarł na tułactwie w Anglii, i cała jego rodzina włączy się z kąta do kąta. Bóg ukarał jako przeniewiercę.

(²¹ Str. 100) I w wodzie pod falą
Bardzo głęboko,
Szkielety na koniach
Dostrzega oko.

Ten ustęp pisałem na mocy widzenia rzeczy w czasie ustąpienia sił ulegających siłom przemocy. Tu wyobraziłem tę wpojoną służbę w duchu żołnierzy carowskich, że nawet po śmierci nieśmieli zsiąść z koni i odejść dział bez rozkazu; aż ot artykuł z gazety przychodzi mi w pomoc potwierdzić moje widzenie napisane przed rokiem, które jak mój czytelnik już wie iż uratowane zostało od zagłady li tylko przezornością Kapitana Alexandra Rypińskiego, którego przepisał kopię z mojego oryginału pierw przed odesłaniem go do Turcji — i na mocy tej to uratowanej części urosł dzisiejszy rymotwór POŻEGNANIE przez zachętę Pułkownika Przyemskiego, jak to je wiersz przy wstępie mojego czytelnika uprzedził. Wyciąg z gazety jak następuje.

THE CRIMEA, May 1856.

The accounts received from the Crimea are to the 22d ult.: Mr. Deans, the celebrated English diver, had explored that part of the port of Sebastopol which had been commanded by the English. In the Artillery creek, at the Karabelnaya, 16 bronze cannon, in excellent condition, had been found.

Two of them had the ammunition waggons and the horses attached to them. The bodies of several artillery men were seen near the same spot.

(²² Str. 108.) A dziś nasz Sławianin.....
Umarzył na koniu !.....

Patrz artykuł dziennika Wiadomości Polskie, strona 148, dnia 25 Listopada 1854 roku, obóz pod wsią Maximeny nad rzeką Pruth w Bulgarii, jak następuje: (wiersz I5 z góry.)

„25 Listopada takie zimno i zawieja, iż nam kozak zmarzył na widecie; był to stary wiarus Polak; umarzył na koniu a niezszedł aby się rozgrzać, i miejsca sobie powierzonego nieopuścił. Wyglądał jak ów jeździec krzyżacki w Walenrodzie Mickiewicza !” etc. etc.

(²³ Str. 108.) Jak żołnierz rzymski w popiół zasypyany,

Przy jednej z bram odkopanych z popiołów w Pompeii, znaleziono żołnierza rzymskiego wycisk ciała we framudze strażniczój, po lewój stronie na wchodzie do miasta, z dzidą w rękę i z hełmem spuszczoneym na oczy, jak-by do obrony, przed nieprzyjacielem, w czasie gdy go popiół pokrył żywcem na miejscu, on poczty nierzucił. Może to był tak'że zwerbowany Sławianin do służby Rzymian, a nie Włoch.—Włoch-by stchórzył.

Tu przytoczę wyciąg z pisma francuzkiego dla potwierdzenia powyższego wyjaśnienia historycznego, które już po napisaniu

rymotworu dostałem z Paryża w *L'ILLUSTRATION*, etc. etc. page 44, vol. XXV :

„Avant de franchir la porte de la ville, on voit à gauche une niche funéraire, dont on a voulu faire a tort une guérite. On y trouva le squelette du soldat de garde, qui fidèle observateur de sa coutume militaire, y chercha un refuge, au lieu de s'enfuir avec les autres habitants. Il avait la visière baissée et sa main de squelette serrait encore sa lance. Il figure aujourd'hi au musée de Naples.”

Dla moich czytelników, którzy nie mieli sposobności czytania dzieł starożytnych innych narodów, oprócz naszych własnych dziejopisów, dodam tu mały jeden, lub dwa wyciągi z listów Plineusza młodszego do Tacita pisanych, jako od naocznego świadka śmierci wuja Plineusza, i zniszczenia Pompeii przez ogień, popiół, i gorące błoto wyrzygnione z łona Wezuwiusza, w dniu 23 Augusta, w 79 lat po narodzeniu Chrystusa Pana.

MAŁY USTĘP Z FRANCUZKIEGO TŁUMACZONY DOSŁOWNIE.

Mieszkańce Pompeii będąc ludźmi uciechy, lubili widowiska, gdyż w chwili wybuchu było ich od 15 do 20,000 w amfiteatrze, (widać że się nietrwożyli w czasie pierwszego zaburzenia,) i trzeba im przyznać iż musieli być przyzwyczajeni do tego rodzaju wydarzeń, bo w czasie trzęsienia ziemi, które się zdarzyło w 63 lat po Chrystusie (Senequa), Neron był w ciągu śpiewania swęj ulubionęj pieśni na scenie w teatrze Neapolu, (panowie ziemi okręgu śpiewali w tamtych czasach), niechciał opuścić sceny nim nieukończy swęj części. To miasto, jak nam tu podał Senequa, (o trzęsieniu ziemi w roku 63 po Chrystusie) było zburzone. Herculaneum, dodaje on, było w części zburzone, i to co pozostało nie było pewne, (quaest. nat. VI.) Choć po przerwie czasu lat 16 tylko potém, w 79, było całkiem pochło-

nione przez niespodziewany wybuch Vesuviusza, ponieważ od zapomnianych czasów wulkan był tak dalece zagasły, że Spartacus (stopięćdziesiąt lat) półtora wieku poprzednio, znalazł schronienie w kraterze, to jest w gardle wulkanu, ze siedmiesięcioma towarzyszami.

Wybuch który pochłoniął Herculaneum i Pompeję był przyczyną śmierci Plineusza starego, przez zaduch siarczasty. Pamiętka jego śmierci została niewygasła, w czasie gdy miejsca nawet gdzie te dwa miasta stały, i imię onych było zapomnianém. List Plineusza młodego zachował nam opowiadanie ostatniej chwili swojego wuja, który szedł z pomocą swoim przyjaciołom. Młody Plineusz nie miał wtedy więcej nad lat 18 wieku. — Vidi L'ILLUSTRATION, Journal universel, vol. XXV. page 43. 20 Janvier, 1855. Paris.

OPIS ZNISZCZENIA HERCULANEUM I POMPEII; PRZEZ PLINEUSZA, NAOCZNEGO ŚWIADKA.

(z angielskiego tłumaczenie.)

WSTĘP.

Świątynia Isis w zwaliskach Pompeii.

Kupa zwalisk w zupełnej całości jest okazywaną jako jedyna pozostałość świątyni Isis. Budowla jej ma rzymsko-dorycki porządek, i posiada piękną mozaikę. W dalszym końcu wnętrza, stał ołtarz, z którego ciałobraz (statuę) Isis zdjęto, i przeniesiono zaraz po odkryciu budowli. Świątynia zawiera mieszkania z tyłu ołtarza, i ma ustronie gdzie kapłani świątyni bywali ukryci w czasie kiedy Wyrocznia miała dawać odpowiedź wyrzeczoną przez bogów. Jej urządzenia dla kapłanów na niezmiernie obszerny rozmiar, zawierają kuchnie, stołowe

izby i sypialnie. Gdy kuchnia była odkrytą, znaleziono wielkie zasoby naczyń kuchennych i różnych rzeczy pokarmu, oraz kościotrup człowieka (mniemają że to musiał być kucharz,) był znaleziony w kuchni z siekierą w ręku, w pobliżu otworu w ścianie, któren był zrobił dla ułatwienia ucieczki w czasie napływu lawy i gorącego błota z ulic. W świątyni kościotrup kapłana był także znaleziony, z workiem pieniędzy w jego ręku; chciwość, czy téż chęć uratowania dobra świątyni były przyczyną śmierci i okropności. Znaleziono tak'że kościotrupy siedemnastu osób schronionych do sklepionej piwnicy, gdzie napływ błota stwardniał około ich osób; tak, że po odkopaniu ich ciała zostawiły wycisk w stwardzialsoci, jak formy do odlania modeli dla rzeźbiarza. Jedna część z téj skamieniałości zachowała wycisk piersi i całej osoby kobiety wysokiego urodzenia, może to była pani tego przepysznego domu? — znaleziono przy niej bransolety, pierścienie kosztowne i inne klejnoty wielkiej ceny.

W pobliżu letniego pomieszkania znaleziono wycisk trupa człowieka chwytającego worki z pieniędzmi jedną ręką a drugą klucze, może do otwarcia drzwi gdzie miał schronić siebie i skarb uratowany; był uderzony ciosem śmierci właśnie kiedy od niej uciekał.

Gdy uprzątno gruzy które zajmowały ulicę, i wjezdną bramę, (na ulicy nazwanéj: ulica grobów,) znaleziono żołnierza rzymskiego w wyźłobieniu strażnicy przy lewéj stronie trotoaru; lanca uchwycona mocno w ręku, jak do obrony, i hełm spuszczoney—gotowy do bitwy!—Dalej zaś tak mówi:

Fatalny wybuch Vesuviusza miał miejsce w roku 79 po Chrystusie, w pierwszym roku panowania Cesarza Tytus. Cała wschodnia część Włoch była w przestרחu. Campania jako przyległa część do Włoch, była ogromnie zniszczona do nie-

zmiernej odległości. W czasie tego zdarzenia, miasta *Herculaneum* i *Pompeia* były pograżone i przepadły; i największa część ich mieszkańców była zabita.

Pompeia, która stała na wybrzeżu morza, około pięć mil angielskich od *Vesuviusza*, ucierpiała dużo przez trzęsienie ziemi 16 lat poprzednio, przed rokiem 79, lecz była odbudowana i upiększona mnogimi budowlami wielkiej piękności, szczególnież przepysznym teatrem w którym ludzie byli zgromadzeni i zajęci widowiskiem gdy to okropne zdarzenie spadło na nich, grzebiąc całe miasto w spadach materyałów wyrzgnionych z paszczy *Vulkana*. — Tak obszerne i gęste były chmury dymu i popiołu któren napełniał powietrze, że był widzianym w *Afryce* i w *Syryi*, i w *Rzymie* zmienił się dzień na ciemność nocy, i w przestrach i przerażenie mieszkańców.

Pompeia była ulubioném miejscem na częste i tymczasowe pomieszkanie rodzin wyższego stanu *Rzymu*, i po tę porę miała w sąsiedztwie wiele takowych, których imiona nie są obcemi czytelnikowi dziei starożytnych; pomiędzy innemi był *Cesius Bassius*, poeta, i *Agrippa*, syn *Claudiusza Felixa*, dobrze znanego rządcy *Judei* — i obydwaj zostali pastwą wybuchu *Vesuviusza*.

Jak się pokazuje że *Plineusz stary* mieszkał w *Miseneum*, na wybrzeżu północném zatoki *Neapolu*, z bratańcem tylko, znanym jako *Plineusz młody*. Szczęściem, dwa listy jego pisane do przyjaciela *Tacitus*, opowiadające zdarzenie którego on był naocznym świadkiem i uczestnikiem, i które było powodem śmierci stryja i pochłonięcia *Pompeii* i innych miast, były zachowane w zbiorze listów utwórcy onych.

Zobaczmy co on mówi w swym pierwszym i najlepszym liście, pod nazwą :

PLINEUSZ MŁODSZY DO SWEGO PRZYJACIELA TACITA.

Żądasz odemnie ażebym ci przysłał opis śmierci mojego stryja, dla przeniesienia do pamiętnika długo-przyszłych czasów.— Imię zasługuje na moją uwagę i potwierdzenie. Ponieważ ten przypadek ma być uwieczniony twoim piórem, nie wątpię iż się stanie świetnym, i pomimo tego że mój stryj zginął przypadkiem nieszczęścia które pogrążyło w tym'że samym czasie najpiękniejszy kraj w łono gruzów, i zniszczyło tak wiele miast ludnych, że bezwątpienia mogą przewidzieć dla niego wiekopomną świetność i pamięć. Pomimo tego że on sam utworzył wiele długotrwałych dzieł, jednak'że jestem przekonany, że wzmianka o nim w twoich nieśmiertelnych pismach, wiele się przyczyni do uwiecznienia pamięci o nim i jego imienia. Ja cenię tych szczęśliwemi których opatrność odznaczyła posiadaniem zdolności; albo do wykonania takich czynów, ażeby warte były opowiadania, lub też opowiadania onych w sposób warty czytania; lecz podwójnie szczęśliwymi są ci którzy otrzymali błogosławieństwo posiadania obydwóch tych niepospolitych talentów razem! a w liczbie których mój stryj o tyle, o ile jego własne pisma i twoja historia widocznie potwierdzają, że słusznie między nich jest umieszczonym;— z największą tedy chęcią wykonam twoje rozkazy, i byłbym niezawodnie upraszał o tę pracę gdybyś nie zażądał takowej odemnie.

W czasie kiedy mój stryj był z flotą pod jego komendą w Misenum, dnia 23 Augusta. około godziny pierwszej z południa, moja matka zwróciła uwagę jego na chmurę która się ukazała nadzwyczajnej wielkości i kształtu. Stryj tylko co był powrócił z użycia promieni dobroczynnego słońca (*), i po wykąpaniu

(*) Rzymianie zwykli byli chodzić nago, lub leżeć na słońcu po namaszczeniu ich ciał oliwą, co było uważanem jako rzecz niezbędna do

się w zimnój wodzie i po zjedzeniu lekkiego pokarmu, poszedł do swój pracowni; lecz natychmiast powstał i wyszedł dla udania się na wzgórze, z którego mógł dokładniej uważać to szczególne widowisko; w takim oddaleniu nie można było dostrzedz z dokładnością z której-to góry wyciskała się ta chmura, ale wkrótce odkryto iż wychodziła z wierzchołka Vesuviusza. Niemogąc dać trafniejszego opisu jój postaci, porównam do sosny, która wznosząc się do niezmiernój wysokości w podobieństwie ogromnego pnia, któren się rozszerza u góry w kształcie gałęzi, z powodu, jak mi się zdaje, przez gwałtowny pęd powietrza, które wyparte nagle z łona wulkanu, znalazło opór tam gdzie siła parcia stopniowo zmniejsza się w swym raptownym postępie do góry, czy téż chmura będąc wstecz parta swym własnym ciężarem, rozprzestrzeniała się w ten sposób. Czasem ukazywała się jasną, czasem ciemną i plamiastą—podług mniejszego lub większego nasiąku cząstkami ziemi i cząstkami popiołu.

To nadzwyczajne wydarzenie (phenomenon) obudziło filozoficzną (philosophical) ciekawość mojego stryja do bliższego rozpoznania onego. Rozkazał mieć lekki okręt w pogotowiu, i dał mi pozwolenie, jeżeli-bym życzył mu towarzyszyć w tém przedsięwzięciu? Lecz ja przeniosłem nieprzerywać moich nauk; zwłaszcza że tak się przytrafiło iż on sam dał mi takowe. I w tém gdy on wychodził z domu, otrzymał list od Rectina żony Bassus, która była w największym przestachu na widok tak wielkim zagrażający zniszczeniem, ponieważ jój letnie mieszkanie było tuż u podnóża góry Vesuvius, skąd nie było innego sposobu ucieczki jak tylko morzem, przeto najserdeczniej upra-

uprawy zdrowia; przeto wykonywali to codziennie, co nazywano: użyć dobroczynnych promieni dobroczynnego słońca.

szala go przyjąć jój z pomocą! On podług tego zmienił postanowienie pierwszego przedsięwzięcia, i to co był zaczął z filozoficznego natchnienia, skończył bohaterskim popędem serca. Rozkazał natychmiast spuścić galery na morze, i sam wszedł na pokład, w myśli nie tylko ratowania Rectina ale i wiele innych, gdyż letnie mieszkania stały niezmiernie gęsto nad tém prześliczném wybrzeżem.

Gdy pospieszał z pomocą w stronę skąd inni uchodzili, w ogromnym przestrachu, on kazał skierować okręt prościutko do miejsca największego niebezpieczeństwa, i z tak wielką spokojnością i przytomnością umysłu, że bez trwogi robił swoje spostrzeżenia filozoficzne i dyktował poruszenia postaci tego straszego widowiska. W końcu był już tak blisko podnóża góry, że żuźle wzrastały coraz gęstsze i gęstsze, i coraz gorętsze im więcej się doń przysuwał, i przytém spadały na pokład okrętu razem z pomysłem ogromne sztuki palącej się skały. Oprócz tego był w niebezpieczeństwie nie tylko osiągnięcia na ziemi przez raptowne ustąpienie morza, ale także od olbrzymich ulamków które się staczały gwałtownie na dół z wierchołka zapalonej góry, i zapychały wszelki przystęp do brzegu. Tu się zatrzymał dla rozważenia co ma dalej począć? czy wrócić nazad? jak mu sternik okrętu doradzał — czy téż zdążać do zamierzonego celu? — wkońcu wyrzekł, że szczęście sprzyja walecznym! wieź mię do Pomponianusa!

Pomponius był naówczas w Stabia (*), przedzielony zatoką która kilka nieznacznych zakrętami zamyka morze od lądu. Już rzeczy był wysłał na pokład, chociaż nie był po tę porę w bardzo zagrażającym nieszczęściu chociaż w bliskości onego; i w bardzo wielkiej bliskości gdyby najmniej się wznęło,

(*) Teraz nazwana *Castella á Mar de Stabia* w zatoce Neapolu.

lecz będąc ze statém postanowieniem puszczenia się na morze skoro tylko wiatr pomyślny nastąpi.

Jakkolwiek-bądź odpływ mojego stryja do Pomponiusa był zbawiennym, gdyż tam już zastał wszystko w najokropniejszém poruszeniu i przestrachu; ucałował z prawdziwem rozczuleniem Pomponiusza, zachęcając i napominając go ażeby nie tracił przytomności umysłu, i dla tém większego zapewnienia i rozpędzenia wszelkiej obawy, kazał bez śladów najmniejszego przestrachu, przygotować kąpiel dla siebie; po kąpeli siadł do wieczerzy wesół; a przynajmniej (to co jest równe bohaterstwu) z całém podobieństwem do tego. W tym'że samym czasie wybuch Vesuviusza palił się w kilku miejscach z ogromną gwałtownością, co ciemność nocy podnosiła do tém większej okropności, czyniąc go więcej widocznym i więcej przerażającym. Lecz mój stryj dla zmniejszenia w nim przestrachu zapewniał, że to był tylko pożar kilku zapalonych wiosek, które wieśniacy oddali na pastwę płomieni! Potém udał się na spoczynek, i co jest pewném że się nieobawiał, gdyż bardzo prędko zasnął, i że był korpulant, chrapanie jego słyszano zewnątrz sypialni. Dziedzinięc któren wiódł do jego podwoi, był wypełniony kamieniami i popiołem, i gdyby w nich był dłużej pozostał nie byłoby sposobu wydostania go stamtąd, przeto uznano za rzecz konieczną obudzenia go ze snu. Gdy wstał i poszedł do Pomponiusza i do innych swoich towarzyszy, którzy z przestrachu nie mogli pójść do łóżka i tam się naradzali: czy byłoby najrozsądniej pozostać w domach które przechylały się z boku na bok z częstém i gwałtowném drżeniem, czy też uchodzić w otwarte pola? gdzie zwapnione kamienie i popiół chociaż lekkie wprawdzie, jednak spadały w gwałtownych pomiotach i zagrażały zniszczeniem.

W tym kłopotcie uznano za rzecz konieczną udania się w pole, jako mniej niebezpieczne położenie z dwójga złego; postanowienie w jakie wielu z towarzystwa partych strachem pospieszyło. Stryj mój przyjął bieg zimnej rozwagi, gdy tedy wszyscy wyszli na pole, mając poduszki na głowach podwiązane serwetami lub kto jak czém mógł, i to było ich jedyną obroną na przeciwko burzy kamieni, które padały jak grad w szturmie w około nich na wszystkie strony. Choć dzień już był wielki wszędzie na ziemi — lecz u nich noc ciemna, jedna z najmniejszych nocy na tym żyjącym świecie — ożywiona tylko światłem z ognia i z płomieni wulkanu. Im się zdało że gdy pójdą dalej ku brzegom morza, może będą mogli puścić się na wodę, lecz i tam znaleźli bałwany pędzone burzą — grały bardzo wysoko i szaloną złością spienione rzucały się z morza.

Wtém mój stryj wypił szklanekę czy dwie zimnej wody, i uładł się natychmiast na dywanie którego był rozesłany dla niego, gdy nagle płomień i mocny zaduch siarczysty którego był poprzednikiem onego, rozpędził pozostałe towarzystwo i zmusił go do powstania. On powstał za pomocą dwóch służących przy nim, i natychmiast upadł nazad bez życia, uduszony jak mi się zdaje jakim szkodliwym wyziewem — ponieważ zawsze miał słabe płuca i często napadany ciężkością oddychania. — Skoro tylko zajaśniało światło napowrót, i to nie pierwój aż dnia trzeciego po tym zasmucającym wypadku, ciało jego było znalezione w całkowitości i bez najmniejszego znaku gwałtu na nim; zupełnie w tej-że samej postawie jak upadł, i wyglądał więcej na człowieka śpiącego niż umarłego.

(¹ Str. 109.) Czemuż twe imie polski bohaterze,
Nikt nie pomyślał w potomność przekazać.

Polacy, albo że są tak przyzwyczajeni do czynów bohater-

skich które przechodzą czyny dawnych Spartanów; albo téż że nie umieją cenić to co jest ich własném i narodowém? przy téj sposobności wyjaśnię podług mego widzenia rzeczy wyraz bohater. Pochodzi on od wyrazu Bohadar — lub Boga dar; wyraz u indyjskich Słowian, Bohadar książę.

(²⁵ Str. 111.) Czyż ten bohater co Małaków zwiedził
Nie przeszedł mężstwem wielkich jenerałów.

WIADOMOŚCI POLSKIE, Tom II. Część I.—N. 5 i 6, rok 1855.

Wyciąg.

Kozłow (Eupatorya) 25 Lipca.

W Sebastopolu używają Polaków, etc.....

.....
Podporucznik Potocki wdarł się do Sebastopola, i obliczywszy baterye, działa i garnizon, wrócił i zdał o tém rapport, odma-
wiając wszelkich nagród: Polakiem, powiedział, jestem; zrobi-
łem to dla Polski, zatem żadne skarby, żaden rząd nie może
mnie wynagrodzić za dopełnianie mojego obowiązku, tylko
jedna Polska.

(²⁶ Str. 111.) Nad tego męża z fortecy Oczaków, jako téż ów młodzieniec polski co z Oczakowa uchodząc przepłynął od-
nagę morską pięć czy sześć mil angielskich szeroką, pod gra-
dem strzałów ręcznej broni ze strony Moskali, i armatnich ze
strony sprzymierzonej floty.

Podług „Wiadomości Polskie” z dnia 19 Stycznia 1856 r.
w N. 8 i 9, Str. 30. w drugiej kolumnie wyrażone imie Ryn-
kowiak; — dał on uiepospolity dowód poświęcenia się i odwagi
ucieczką swoją z Oczakowa. Niezważając na czas burzliwy,
rzucił się pomiędzy fale na szczupłym klocu drzewa, i po nie-
słychanych wysileniach przepłynawszy przeszło pięć wiorst od-
ległości, dostał się do Kinburn, gdzie był garnizon francuski.

(¹⁷ Str. 120.) Jak Jawoyszowski niegdyś z Krakowa.

„Jawoyszowski, kozak au service d'Albert Laski, palatin de Sieradie, fut envoyé en toute hâte a Vienne, avec de nouvelles lettres a Henri pour le prier de revenir a Cracovie; le kosak fit ce long trajet, et sur le même cheval (110 lieues) en vingt-quatre heures.—(Vidi page 374, vol. II. „La Pologne Historique,” etc.)

(²⁸ Str. 121.) A ja zrobił dwieście,
W godzin dwanaście.

Patrz: Bradshaw's Illustrated Guide through Paris and its Environs. Introduction page XVII, Boulogne Route. London to Paris direct in about 12 hours, by South Eastern Railway and Packets from Folkestone, according to tide.

(²⁹ Str. 121.) Ot w Palais royal—znasz od Sakowskiego,

Zdarzenie było takie w roku 1838: Jadąc ze Stirlinga dla zwiedzenia okolic góry Ben Lomond i jeziora tego nazwania, spotkałem na Kaczu młodego Francuza z Paryża, niejakiego Monsieur Hippolite Delaperche, Ingénieur au Corps Royal des Ponts et Chaussées, 36 St. Dominique à Paris, którego podróżował ze mną aż do Glasgowa, i od niego to dowiedziałem się że on miał na nogach buty robione przez Polaka, którego się nazywa Monsieur Sakowski, w Palais Royal à Paris — mówiąc że on był najlepszym szewcem w Paryżu. Ja tedy będąc w Paryżu dla widzenia wystawy przemysłu i wyrobów świata, w 1855, przy zdarzonej sposobności i pamiętając nazwisko, poszedłem do sklepu którego mi wpadł w oczy gdy go szukał, i kupiłem parę butów, lecz już tylko od wdowy młodego Sakowskiego, gdyż ojciec jego, stary legionista, umarł lat kilka temu, i syn też po nim nie potrwał długo; i dziś gdy te wyrzy

kreślę mam buty Sakowskiego na nogach — i zdaje mi się że lepij mi jest w nich pisać bo są z ręki Polaka, którego nazwisko raz posłyszane nie wyszło mi z pamięci przez 18 lat przeszło.

(³⁰ Str. 121.) Oprócz tych butów i poprawki krzyża,

Krzyż srebrny któren zyskałem w bitwach pod Zakrzewiem, Dobrem, i w trzech dniach bitwy Grochowa czyli w Lasku Olszowym, ma numer (podług zawiadomienia szefa sztabu, Pułkownika Chrzanowskiego) 446, jako Podoficer, a przypięty był do piersi już Podporucznika w 4 liniowym na placu Krasińskim, przez Generała Bogusławskiego — przypadkiem wypadł mi do morza, z pularesu gdy'm powracał do Szkocji z Londynu na okręcie Clarence, i utonął ze wstążką, (w roku 1855, w miesiącu Juni.)

(³¹ Str. 127.) Znów z dwóch głosów polskich, znany jeden
posłyszałem.

Po zimnem rozmówieniu się z Polakami, których najprzód trzech spotkałem, później dwóch, a wszyscy tak jak-by jeżową skórą byli pokryci, cedzili półwyraziki przez zęby, jak-by kto nożem skrobał po talerzach fajansowych; taki słodki dźwięk mowy przybrali do rozmowy z ziomkiem któren nie miał z sobą patentu na demokratę. Chroniąc się od deszczu do kawiarni po wyjściu z wystawy, i tam siedząc przy stole, posłyszałem mówiących po polsku; gdy'm się obrócił do nich, w jednym z nich poznałem pana Jastrzębskiego z Belgii, fabrykanta fortepianów, które miał na wystawie; i drugi z nim był Polak, Paryżanin, lecz jak się nazywa? nie wiem. Opowiedziałem moje spotkanie się z naszymi tułaczami na wystawie, i ci dwaj przecie rozmówili się ze mną po polsku, to jest uprzejmie i bez tych jakichś bocznych spojrzeń.

(³² Str. 131.) To on wziął Cara z całym jego dworem,
I stąd urosła Zygmontowska sława!

„Et quand Sigismond fut rentré a Varsovie Żółkiewski lui amena ses prisonniers les Czar Schouïskoï et ses deux frères, (29 Octobre 1611). — Voyez la Pologne Historique Litteraire, etc. Page 409, Vol. II.

(³³ Str. 133.) Wyrznięcie niewinnój szlachty bez różnicy stanu, płci i wieku, wykonaném było w roku 1846, przez zapłaconych złotem austriackim demokratów, którzy pod pozorem patryotyzmu wyrznęli w trzech dniach i nocach przeszło dwa tysiące szlachty i panów pół przez chłopów podmówionych, a drugą połowę przez wysłanych żołnierzy austriackich pod pozorem urlopu, którzy mieli sekretne polecenie piekielnego Meternicha być uczestnikami rzezi i pożogi; przez trzy dni, ci w ludzkich postaciach szatani, zniszczyli kwiat polskich rodzin.

(³⁴ Str. 133.) Król pruski w roku 1844 wysłał swoich agentów tu do nas, i mnie jeden z nich odwiedził dnia 13 Decembra 1844 roku, niejaki pan S. Ch. z Poznańskiego któren sądził iż mnie znalazł łatwym do wybadania czy emigracja niema jakich związków sekretnych z krajem, a nigdy mu to nie przyszło na myśl że ja wiedziałem do gruntu jaki kolor on był przybrał do objeżdżania polskich tułaczy. Taki sam później przybył z krajn pod pozorem uczenia się rolnictwa;—i w roku 1853 był tu wysłany agent Moskali pod pokrywką doktora, któren miał dyploma wiedeńskie.

(³⁵ Str. 134.) Że Moskal użył wszelkiej już podłości,
By tęp ocalił,

Części zabranych krain na Szwedach, na Finlandach, na Turkach, na Tatarach, na Persach, na Czerkiesach, na Wołochach, na Mołdawach, na Litwie i na Polsce. I łupieżców

swoich posługaczy.—Patrz śmierć Paszkiewicza w „Wiadomości Polskie” N. 14 i 15, dnia 27 Marca 1856 roku, Str. 59, w drugiej kolumnie: „Książę marszałek umarł w niesłychanych mękach” (mnie się zdaje z trucizny, dla zrobienia miejsca dla drugiego Moskala, także słuźalca despoty,) „Znaleziono w szkatule jego 16 milionów złp. nałupionych z Warszawy.” (Ten skarb właśnie był przyczyną jego śmierci; bo Car wycieńczony wojną w obronie Sebastopola nie śmiał go prosić o pożyczkę, lecz posłał mu trutkę;—i taż sama zapłata czeka jego następcę, skoro tylko się wzbogaci; a nowy pochlebca znajdzie się na jego miejsce i goły to pójdzie za Paszkiewiczem.

(³⁶ Str. 134.) Pułki potworzył—wnuk na czoło spieszy.

Patrz: „Wiadomości Polskie” z dnia 27 Marca, 1856, N. 14 i 15, Str. 54, w pierwszej kolumnie. Z raportów agenta dywizyi w Marsylii, 4 Marca, 1856.

Dnia wczorajszego, o godzinie 5 w wieczór, na statku parowym „Le Gange,” odpłynął na Wschód JW. Jenerał Hrabia Zamoyski, Dowódzca Dywizyi Polskiej.

(³⁷ Str. 135.) To znów nam Cara z Kajzarem przywiedzie,

„When the intelligence reached Moscow that Maximilian was defeated and captured by Zamoyski,” etc. etc.

TŁUMACZENIE.

Gdy wiadomość doszła do Moskwy że Maximilian był pobity i wzięty do niewoli (przez Zamoyskiego, etc. etc., przez tegoż samego Zamoyskiego) (*) któren w roku 1605 powiedział na sejmie, w miesiącu Styczniu, Zygmuntowi Trzeciemu, Królowi Polskiemu i Szweckiemu: „Najjaśniejszy Panie, nie bierz się

(*) Jan Zamoyski, Wielki Kanclerz Koronny.

do pałasza ażeby potomność nie nazwała *Vos Caius Cesar!* a nas *Brutus*. My robim króli, lecz my depczem i niszczym tyranów. (*)

(³⁷ Str. 135.) Lecz z Polakami nigdy po obiedzie.

Karol IX. król Szwedki, wuj króla Zygmunta III, dowiedziawszy się w czasie kiedy napróżno oblegał Rygę, że Chodkiewicz koczował pod Kirchholmem i nie miał więcej nad 3,400 ludzi pod komendą; Karol na czele 17,000 Szwedów, wyborowego żołnierza, pokusił się zaatakować Jenerała Litewskiego w dniu 27 Septembra, 1605 roku. Gdy Chodkiewicz przedstawił swoim podkomendnym większość liczby nieprzyjaciela, jeden z jego walecznych towarzyszy broni przerwał mowę i rzekł: „My policzymy ich po zwycięztwie.” „Bóg to zrządzi że twoja przepowiednia zwiastuje dobre.” Po czterogodzinnej bitwie, Szwedzi ulegli waleczności Polaków, zostawiając dziewię tysięcy trupów na placu bitwy. Karol IX ocalił swe życie szybkością konia któren go uniósł z głową na karku od szabel Polaków za nim. Pomiedzy wielu powinszowaniami najpochlebniejsze było pozdrowienie Zygmontowi III. i Chodkiewiczowi, od papieża Pawła V. z domu de Borghese, dnia 9 Grudnia, 1605 roku.

Jakotéz Żółkiewski przy oblężeniu Smoleńska nie miał więcej nad 8,000 razem złączonych Polaków i Litwinów, dnia 27 Septembra 1609 roku; a Moskale i Szwedzi razem w złączeniu mieli 40,000 ludzi pod bronią. Żółkiewski wykonał marsz

(*) Wyraz Tyran pochodzi od czasu kiedy Konstantynopol był rządzony przez trzydziestu rządców urodzonych w mieście Tyr, czyli przez Tyryjczyków; i oni swém niesłychaném okrucieństwem, wykonaném na Chrześcianach, zostawili nam w spuściznę wyraz Tyran—i Tyranów.

szybki na ziemię pod Kluszano powyżej Gatsk, natarł na nieprzyjaciół i odniósł zwycięztwo jedne z najpiękniejszych w dziejach polskich (dnia 4 Juli 1610 roku,) Moskale przestraszeni złożyli z tronu Cara Vassili Szujskoï, (27 Julii), Żółkiewski osadził swoją kwaterę główną pod bramami Moskwy; w końcu, po podpisaniu układów dla wyboru Władysława na Cara (27 Augusta), Żółkiewski fałszywego Dymetryusza wrócił do Moskwy i ustalił swoją główną kwaterę w Kremlinie (Octobra 1610).

Żółkiewski przyprowadził Cara Szujskiego i jego dwóch braci więźni do Warszawy dnia 29 Octobra 1611 roku—i to raz jeszcze nastąpić może, bo u Polaków nigdy po obiedzie!

(^{3s} Str. 135.) Jak-to niedawno było już w Berlinie,

W roku 1848 w Marcu, po rewolucyi Francuzów w Paryżu, zkład Ludwik Filip zaledwie zdążył uciec do Anglii (nawet bez peruki) w wielkim pośpiechu, cała prawie Europa wzięła się do broni przeciwko swoim ciemieżcom, oprócz Moskali. W Berlinie król Pruski był przymuszony przez okrzyki ludu wyjść na ganek z całém rodzeństwem, i publicznie prosić o przebaczenie Polaka Mierosławskiego, którego on był skazał poprzednio na karę śmierci za jakieś tam poszlaki że on był naczelnikiem gotującego się powstania w Księstwie Poznańskim. — Mieszkańce Berlina wydobyli go z kajdan i z więzienia, i przyniósłszy na ramionach przed pałac królewski, wywołali króla ażeby najprzód wyrok śmierci odwołał a później przeprosił w osobie Mierosławskiego lud cały!—co król wykonał i tym siebie ocalił, i głupi lud później oszukał i na nowo ujarzmił, odbierając konstytucyą którą lud na nim wymógł, którą ojciec jego w czasie wojny z Bonapartym był solennie przyrzekł.— Tak pismo święte mówi, że „nie wierz królom bo cię zdradzą.”

Po uspokojeniu się miasta, gdy przyniesiono 130 trumien przed pałac królewski, pobitych mieszkańców katolików, żydów i protestantów razem, król patrząc na ten smutny widok przed nim płakał, lecz łzy jego nie były łzami skruchy, ale dla tego że nie więcej trupów legło w czasie powstania—bo gdy-by więcej, on nie był-by zmuszonym płakać.

(³⁹ Str. 135.) Bronią otoczony uciekł przed Polakiem,

Jenerał Bem dowodził artylerją powstańców w czasie rewolucyi w Wiedniu, i gdy-by Węgry byli nadciągnęli, to książę Jelachicz z 60,000 Kroatów i innych nie był-by w stanie oblegać Wiednia. Węgry zdradzili Wiedeńczyków, lecz Bem później z Węgrami cudów dokazywał.

(⁴⁰ Str. 135.) Dziś wojna z Moskwą jest dziełem Polaka,

Jeden z Polaków jeszcze w roku 1850 wiedział że Mikołaj ma zamiar zrobić wyprawę na Konstantynopol w roku 1855; przyspieszył ją przez pewne kroki dyplomatyczne i tém sparaliżował plany ciemieży polskiej rodziny. Tak jak Bóg jest twórcą wszech światów, jest prawdą, tak moje tu twierdzenie jest czystą i niezaprzeczoną prawdą!

(⁴¹ Str. 136.) I dziś w Paryżu (30 Marca 1856) Polak przewodniczy.

Na kongresie paryzkim hrabia Walewski jest prezydującym na komisji sześciu mocarstw najpotężniejszych w Europie.

(⁴² Str. 138.) Tę kość niezgody, duch teoryi nowych.

Nie nasze wyrazy, *arystokrata*, i *demokrata*.

Pozwól mi łaskawy czytelniku ażebym ci wyjaśnił powyższe wyrazy tak niewłaściwie używane, i wielu z naszych braci tułaczom i mieszkańcom w kraju zupełnie, oprócz dźwięku, są nie-

zrozumiałe, gdyż one nie są polskie; przeto nam Polakom niewłaściwe. Odwieczny nieprzyjaciół nasz, którego Jan III. ocalał od zagłady, a którego pała zawiścią ku swoim sąsiadom, podał noże chałastrze Francuzów pod Robespierem—podał zabójcze narzędzia w ręce chłopów nieszczęsnej Galicji w 1846. On wyrzwał szlachtę Czechów i Morawii — on wymordował wyższą klasę mieszkańców Węgier i Włochów — i on to rzucił pomiędzy tułactwo polskie tę piekielną kość niezgody i nieporozumienia, która nas rozdziela jak dwa źródła wody w przeciwnym kierunku płynące od siebie, z małym użytkiem dla okolicy którą przerzynają, a z żadnym dla gór z których się przypadkowo tylko rodzą.

Wyraz *aristocrate*—arystokrata, pochodzi od dwóch wyrazów greckich: *Ἀριστος* bardzo dobry, i od wyrazu *Κράτος* siła, moc, i rząd najlepszych i najmożniejszych; rząd gdzie władza jest wykonywaną przez ludzi mających największe znaczenie w kraju. (*Partisan du gouvernement aristocratique, nom donné depuis la révolution française, aux partisans de l'ancien régime.*) Wyraz ten, jak się pokazuje z powyższego wyjaśnienia, był utworzony dla Francuzów, i mógł być dobrym dla Francuzów tylko; lecz nam Polakom mało przydatny, bo nie nasz polski! (*Ἀριστοκρατία*) arystokracja—możnowładztwo.

Daléj zaś wyraz demokrata, znaczy stronnik rządu demokratycznego. Pochodzi także od dwóch wyrazów greckich: *Δῆμος* lud, i wyrazu *Κράτος* siła, moc; rząd w którym lud ma władzę. Jakkolwiek-bądź są pięknie brzmiące i mogące mieć urok na umysły, których głowy nigdy nie siwieją i nie łysieją, ale tym którzy mają własne mózgi i nie szukają próżnego-li dźwięku, na nic się nie przyda;—jak jednym tak drugim jeść, żyć, spać, i ubierać się trzeba — a wyraz grecki, hebrajski, niemiecki, ła.

ciński, włoski—nawet choćby wyraz z nieba przypięty li tylko do fałd sukien naszych, na nic się nam biednym sierotom za granicą nie przyda. To co mogło być dobre i użyteczne w jednym kraju, może być zgubą i zniszczeniem szczęścia ogólnego ludzi i ludów w drugim. („Ce qui est bon dans un tems, et avec de certaines circonstances, et très pernicieux en un autre; si bien qu'en politique, comme en medecine, et en jurisprudence, les exemples servent plus à remplir un discours, qu'à former un bon et certain raisonnement.”) I tak, mieszkanię na wzgórzu może potrzebować deszczu, kiedy mieszkanię doliny, jego sąsiad prosi Boga we dnie i w nocy o chwilkę suchego powietrza i pogody, ażeby on sam z dziećmi i zasiew jego wodą prawie zalany, nie poszedł w zniszczenie, i nie spłynął jeszcze w poniższe doliny! Więc to co mogło być dobrém i potrzebném w roku 1794, przestało być zbawienném w roku 1856.

(⁴³ Str. 140.) Że Car wziął Francją na guwernery,

Był artykuł w gazecie „Times” wykazujący jakie dobrodziejstwa spłyną dla Francji przez zawarcie pokoju z Carem, gdyż mówił on: Moskale strasznie szybko dziś postępują w cywilizacyi; będą potrzebować bardzo dużo metrów do francuzkiego języka, przeto po zawarciu pokoju z kilkaset Francuzów dziś włóczących się bez chleba w Paryżu, znajdą zyskowne i pożyteczne zatrudnienie pomiędzy wyższą klasą Moskali. Otóż tak mądry dziennik jak „Times” takie i tym podobne brednie rozsiał po świecie; tak jak-by już Moskale mieli być bocianami oczyszczającemi Paryż z ludzi klasy najniższej — włóczęgów; gdyż klasy ludzi uczonych nie pójdą służyć pod knuty i ganiać sobole w Sybirze.

(⁴⁴ Str. 142.) Z koron ci równych zbójców Mikołaju,

Patrz: Str. 6, Tom I, Histoire des Environs de Paris, etc.,

par M. Touchard—La Fasse, 1836.—„En 1815, les alliés furent malheureusement cantonnés, etc., les Prussiens surtout s'y livrèrent aux excès les plus révoltans; la plupart des maisons furent pillées et ravagées par les auxiliaires d'un roi de France.”

Daléj zaś na stronie 152, Histoire des Environs de Paris, w tomie pierwszym tak mówi :

„Cependant l'avant-garde de Blücher eut le temps d'arriver; et malgré la défense héroïque d'un détachement français, accablé par le nombre, elle s'empara du pont.

Au premier avis de l'approche des Prussiens, les habitans du Pec se portèrent au devant d'eux, avec des touffes de lis et des brocs de vin. Les étrangers burent le vin, semèrent très indifféremment les fleurs royales sur la route, et, pour remercier ceux qui leur avaient apporté ces présens, ils s'empressèrent de piller leurs maisons des qu'ils les eurent occupées, etc.”

Teraz na stronie 188, tegoż samego tomu i dzieła, trzeci wiersz z dołu tak zaczyna :

„En 1814, la conquête étala avec affectation ses trophées dans ce palais (de Saint-Cloud) d'où naguère Napoléon dictait des lois à tous les potentats; le prince de Schwartzenberg y donna des fêtes brillantes; mais cette demeure impériale ne souffrit alors nullement de la présence des alliés. Il n'en fut pas ainsi en 1815:—le feld-maréchal Blücher établit son quartier-général à Saint-Cloud, et s'installa lui-même dans les appartemens du château. Ce chef de partisans, cette manière de tartare, sans éducation, sans mœurs, comme sans talens, se fit un plaisir brutal de fouler aux pieds les produits les plus précieux des arts, et d'insulter par ses souillures à la magnificence et à l'industrie française. Le héros de la Prusse avait pris pour son logement l'appartement de Bonaparte; il couchait dans son

lit; mais accoutumé à reposer dans les camps tout habillé, il suivait en ce lieu la même méthode. Nous avons visité cet appartement après son départ; les draperies, les franges, les ornemens du lit de l'empereur étaient souillés, déchirés par les bottes et les éperons du général prussien.

(⁴⁵ Str. 149.) Suivi continuellement d'une meute de chiens, il les faisait coucher sur une ottomane placé dans l'ancien boudoir de l'impératrice, etc., etc. Otóż tu oczywiście kara Boga dotknęła palcem poniżenia despotę, któren wybrukował sobie drogę czaszkami polskich bohaterów po całym świecie, a nie im dobrego pomimo przyrzekań nie zrobił.

(⁴⁶ Str. 192.) Nagrodzi kaprala.

Pewna Amerykanka, opisując swoją podróż do Sebastopola powiada, że z Bałakławy po długich szukaniach i trudach dostali jakąś tam turecką kolasę o dwóch kołach (pod nazwą Araba), lecz nie było komu powozić i mieć staranie o koniach w fortecy; nareszcie wynaleźli jakichś tam polskich wiarusów z których jeden umiał trochę po francusku, i ten był ich przewodnikiem i tłumaczem; lecz powiada że ani jeden ani drugi powozić nie umiał. Z tych dwóch Polusów może być jeden mój kapral, któren dopiero co wrócił z ogniska cierpień i mordów.

(⁴⁷ Str. 158.) I szemrzają tylko jak w gniaździe ossy.

Pod Grochowem w Olszynie, dnia 19 Lutego 1831 roku, od godziny 4 zrana zajmowaliśmy ją aż do ciemnej nocy bezustannie w ogniu, nareszcie około dziewiątej już nigdzie strzałów nie było słyhać; myśmy sformowani w czworoboki na błocie prawie po kolana, sparci na broni, oczekiwali tak przygotowani z pewnością napadu Moskali, co się téż i stało; około jedenastej

w nocy nasze przedniki piesze, czyli tyraliery, o pięćdziesiąt kroków byli ustawieni na przedzie naszej linii, dla bezpieczeństwa, posłyszeli cichy szmer wyrazów: „patiszy, patiszy rabiała,” i małe pogwizdy, szczególnie, Moskałom tylko właściwe; lecz straże nasze bez szmeru i pogwizdów miały rozkaz wypuścić ich blisko, pod zorzę dać ognia do zgurbionych figur w ciemni. Gdy się zbliżyli sypnięto ognia do nich; kilkunastu padło rannych, a kilku zabitych znaleziono nazajutrz zrana gdy się rozwidniło; lecz wkrótce po wystrzałach straży ogień ich pozycye kolumn oświecił—pułk kirasyerów wyciął na nas szarżę, lecz był przyjęty ogniem rotowym z kolumn tak dzielnie iż wrócił nazad nie z lepszym szczęściem jak jego poprzednicy—stad porównyвам szmer ich do szmeru oss w gnieździe.

(⁴⁸ Str. 162.) I już nie widać kiltów zśród pyłu.

Kilt, jest to rodzaj spódnicy pokrywającej gołe uda żołnierzy pułków szkockich, która niedochodzi kolan o trzy cale najmniej, i część tytki pod kolanem trochę więcej niż od połowy ma rodzaj pończochy pod nazwą „hose,” która tam jest umocowana podwiązką z tasiemki czerwonej, i schodzi aż do trzewika umocowanego na nodze ogromną sprzączką stalową. Gdy-by nie krótkość kiltu był-by zupełnie podobny do *anderaka* naszych wieśniaczek na Litwie.

(⁴⁹ Str. 163.) Chyba na groby trupem przesycone—

Wyjątek ze Statystyki wojny 15 Maja 1856, z DAILY NEWS. Anglia zapieczętowała deklaracyą swojej niecofnionej żarliwości za sprawę narodowej niepodległości, poświęceniem 22,457 walczących żołnierzy.

PS. Ażeby mię ktoś kiedy nie posądzał o przesadę rzeczy prawdziwej, umieszczam tu cały wyciąg z gazety w oryginale i w języku narodowym.

STIRLING OBSERVER, Thursday May 15, 1856.

STATISTICS OF THE WAR.

During the years 1854 and 1855, British transports and men-of-war conveyed 123,105 men (including militia, etc.,) from this country to the Mediterranean, and 26,659 from the Mediterranean to the Black Sea. During the same period they conveyed 52,919 French soldiers to the Baltic and Mediterranean, and 19,301 Sardinians to the Black Sea. In the Black Sea they moved 170,634 troops; and they moved 43,185 coastwise. In short, the British navy were instrumental in bringing into active service an aggregate of 435,803 men. Their services did not stop here; they conveyed 23,068 British horses, 2195 French, and 3325 Sardinian, to the seat of war. They also conveyed 316,739 tons of British stores, 18,881 French, and 4298 Sardinian, to the seat of war. The assumed strength of the regular British army, in the Crimea, was 70,000 men, at the close of the war. The number of militiamen enrolled during the war was 63,603. The militia has given 33,104 men to the line since November 1854. The 3d Lancashire, the Northampton, and the 2d West York Militia Regiments, have sent 1777 men to garrison Gibraltar; the East Kent, 526 to garrison Malta; the 1st Lancashire, 3d Middlesex, the Oxford, the 1st Stafford, and the Wiltshire, have sent 3548 to garrison the Ionian Islands. Besides these, Great Britain has raised three Foreign Legions, with a total of 15,821 men, and has organised and maintained a Turkish Contingent of 20,479 men (of whom 17,271 were natives), a corps of Osmanli cavalry, numbering 2733, and a Turkish artillery corps of 327 men. In addition to the services rendered to the common cause, by bringing the armies into action in an efficient condition, Great Britain has

sent her fair proportion of fighting men to the field, and to the scarcely less important charge of garrison duty. England has sealed her declaration of unflinching devotion to the cause of national independence by the sacrifice of 22,457 gallant soldiers. Of these, 1993 fell bravely in action; about 1621 sunk under their wounds; 4279 died of cholera, and 11,451 of other diseases. The losses of the French, so far as they have been ascertained, amount to 60,000. Count Orloff has admitted in Paris that the Russian loss has been not less than 500,000. The loss sustained by the Sardinians has not been, and the loss sustained by Turks never will be, ascertained. Two inferences may be drawn from these facts. In the first place, it is obvious that the lives of our British soldiers have been at least as well cared for as those of the French. At present the health of our troops in the Crimea is fully as good as the health of those stationed at Aldershott. According to the latest Crimean returns, in an army of 70,000 men, the admissions to hospitals were 1.56 per cent.; the deaths 0.002 per cent.; the sick 3.72 per cent. At Aldershott, out of 16,000 men, the admissions to hospital were 2.71 per cent.; the deaths 0.006 per cent.—*Daily News*.

(⁵⁰ Str. 165.) Stój niebaczny! stój nim się dzień rozwinie!

Napad Moskali był wykonany przededniem, a szarża jazdy angielskiej której było tylko 607 koni, była wykonana o godzinie siódmej z rana—jeszcze prawie ciemno było.

(⁵¹ Str. 177) Został przy nim po śmierci, chociaż twarz zmieniona,

„Napoléon. Pendant les campagnes d'Italie, et après un combat sanglant, il passait avec son état-major au milieu des

morts et des blessés, et ses officiers, étourdis par la victoire, laissaient éclater leur enthousiasme sans s'arrêter aux tableaux plus ou moins déchirants qui s'offraient incessamment à leur yeux. Tout-à-coup, le général victorieux aperçoit un chien qui gémissait à côté du cadavre d'un soldat autrichien:—Voyez, Messieurs, leur dit-il, ce chien nous donne une leçon d'humanité."—Vidi Histoire de Napoléon, page 182, par Mr. P. M. Laurent de L'Ardèche. Paris, 1840.

(⁵² Str. 177.) Szron ocukrzył im czoła — żaden się nie budzi,

Patrz rycinę na stronie 390, Histoire de Napoléon, par P. M. Laurent de L'Ardèche. — „Le carnage avoit été horrible dans la journée d'Eylau. (pod Hławą w Prusach). Le cinquantième bulletin porte à dix-neuf cents morts et cinq mille sept cents blessés la perte de Français, et celle des Russes à sept mille morts.”

(⁵³ Str. 204.) Mężom polskim dziś w Warszawie.

Diennik „Czas” podaje drugie przemówienie cesarza Alexandra, powiadając: — Donoszą nam z Warszawy co następuje: „Na dniu 17 Maja, o godzinie 3 z południa, 200 do 250 szlachty, których część z gubernii zachodnich, zgromadziło się w pałacu łazienkowskim, w sali białej, etc., etc. Po półgodzinném czekaniu oznajmiono przybycie N. Pana. Powitano go trzema głośnemi wiwatami. Cesarz przemówił z żywością w następujących wyrazach:

„Je viens vous dire, Messieurs,” etc., etc. Przy końcu mował z Asbukii Petersburskiej, (patrz z początku ustęp „Dień Anhiela Mamenki,” i przy końcu „On daet sacharnije myndalyky dobrym dietiam y pruciky neposlušnym.”) „Il m'est plus agréable d'avoir à approuver, comme je le fait maintenant; mais sachez-le bien, Messieurs, au besoin je saurai sévir et je

sévirai.” — Otóż owa wielka mądrość tygrysa petersburskiego ze szkoły naszych przyjaciół na zachodzie.

Dnia 13 Grudnia, 1856 r.

PAN JERZY Z LUDWINOWA.



DIE LETZTEN ZEHN VOM VIERTEN REGIMENT.

In Warschau schwuren Tausend auf den Knieen:
Kein Schuss im heil'gen Kampfe sei gethan!
Tambour schlag an! Zum Blachfeld lasst uns
ziehen;

Wir greifen nur mit Bajonetten an!
Und ewig kennt das Vaterland und nennt
Mit stillem Schmerz sein Viertes Regiment.

Und als wir dort bei Praga blutig rangen,
Hat doch kein Kam'rad einen Schuss gethan,
Und als wir dort den Blutfeind zwangen,
Mit Bajonetten ging es drauf und dran;
Fragt Praga, das die treuen Polen kennt:
Wir waren dort das Vierte Regiment!

Drang auch der Feind mit tausend Feuerschlünden
Bei Ostrolenka grimmig auf uns an;
Doch wussten wir sein tückisch Herz zu finden,
Mit Bajonetten brachen wir uns Bahn;
Fragt Ostrolenka, das uns blutend nennt:
Wir waren dort das Vierte Regiment.
Und ob viel wackre Männerherzen brachen;
Doch griffen wir mit Bajonetten an,

Und ob wir auch dem Schicksal unterlagen,
Doch hatte Keiner einen Schuss gethan.
Wo blutigroth zum Meer die Weichsel rennt,
Dort blutete das Vierte Regiment.

O weh, das heil'ge Vaterland verloren!
Ach, fraget nicht, wer uns dies Leid gethan?
Weh Allen, die in Polenland geboren!
Die Wunden fangen frisch zu bluten an;
Doch fragt Ihr, wo die ärgste Wunde brennt;
Ach, Polen kennt sein viertes Regiment!

Ade, ihr Brüder, die, zu Tod getroffen,
An unsrer Seite dort wir stürzen sah'n!
Wir leben noch, die Wunden stehen offen,
Und um die Heimath ewig ist's gethan!
Herr Gott im Himmel, schenk' ein gnädig End
Uns letzten noch vom vierten Regiment!

Von Polen her, im Nebelgrauen rücken
Zehn Grenadiere in das Preussenland
Mit dumpfen Schweigen, gramumwölkten Blicken;

Ein „Wer da?“ schollt—sie stehen festgebannt,
Und Einer spricht:—„Vom Vaterland getrennt,
Die letzten Zehn vom vierten Regiment.“

JULIUS MOSEN.

DAS VIERTE REGIMENT.

Als Polen, treu dem heil'gen Freiheitsdrange,
Die Ketten brach von seiner Tyrannei,
Da staunt' Europa ob dem Riesengange,
Und alle Herzen schlugen froh und frei.
Was die Geschichte Grosses je erzählte,
Was edel sie und ritterlich genannt—
Im Zeitenbuch das schönste Blatt noch fehlte,
Eh' Polens Name flammend darauf stand.

Werth der Unsterblichkeit für alle Welten!
So stritten Alle für den heim'schen Heerd,
Und jeder Pole kämpfte sich zum Helden,
Des hohen Ruhmes seiner Ahnen werth.
Doch überall, in allen Schlachtenwettern
Man als das Höchste, Tapferste stets nennt:
Das grösste was auf der Geschichte Blättern
Ist Polens Stolz, das vierte Regiment!

Augsburg, den 15. Febr. 1832.

JEANNETTE SCHUBART.

*UNDER THE SUPERINTENDENCE OF THE SOCIETY FOR
THE DIFFUSION OF USEFUL KNOWLEDGE.*

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OF
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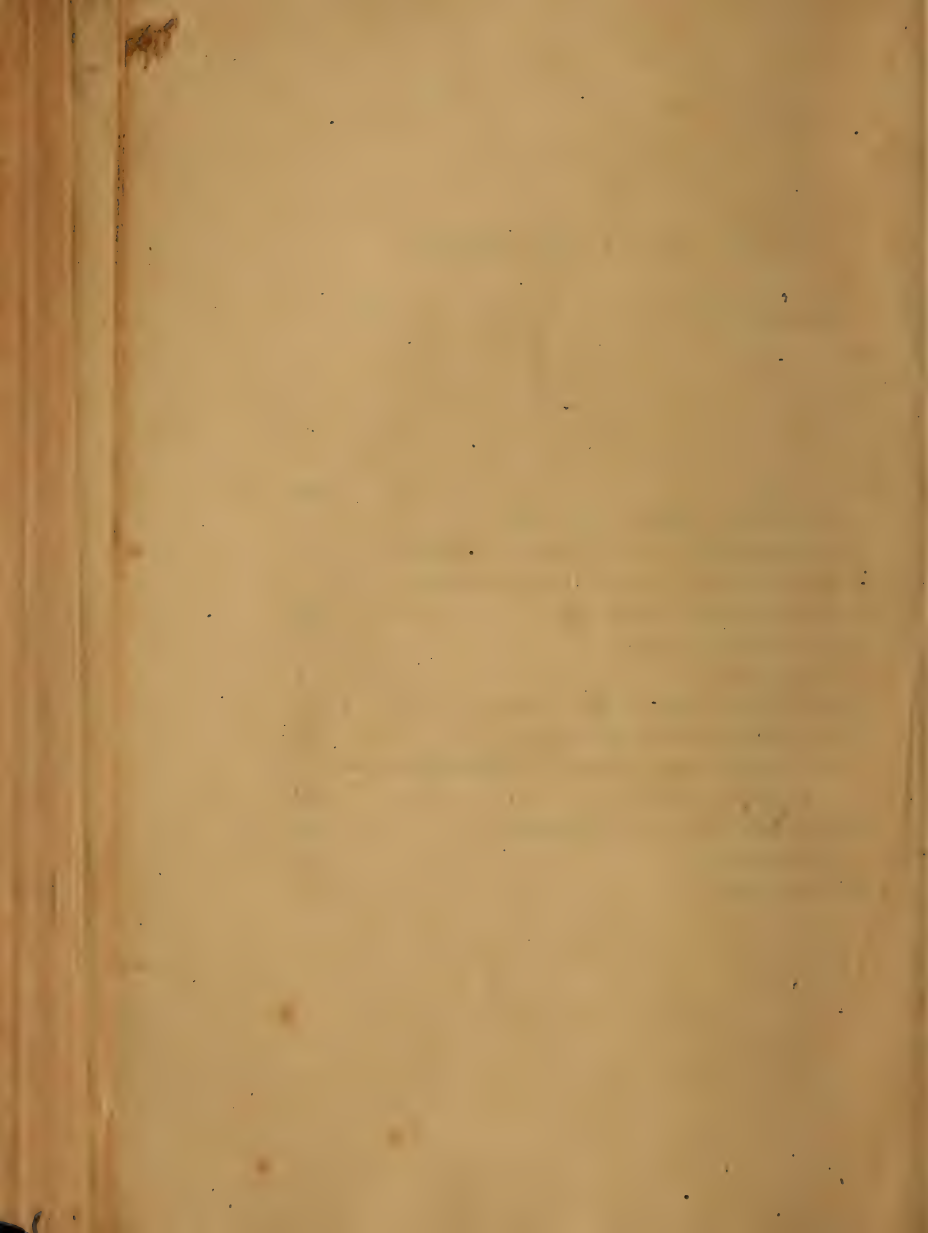
THE HINDOOS.

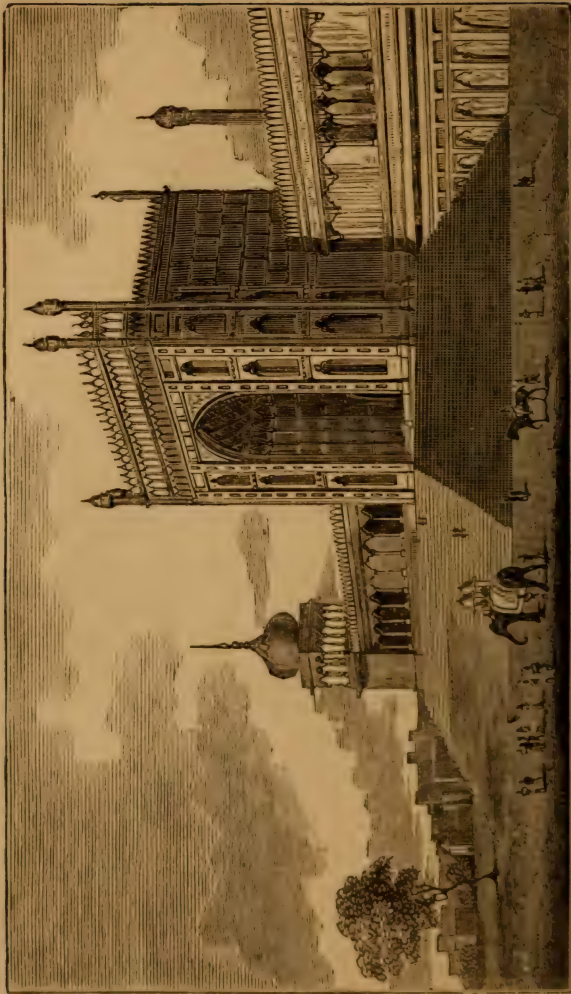


LIST OF ILLUSTRATIONS;

FROM DRAWINGS BY W. WESTALL, Esq., A.R.A.

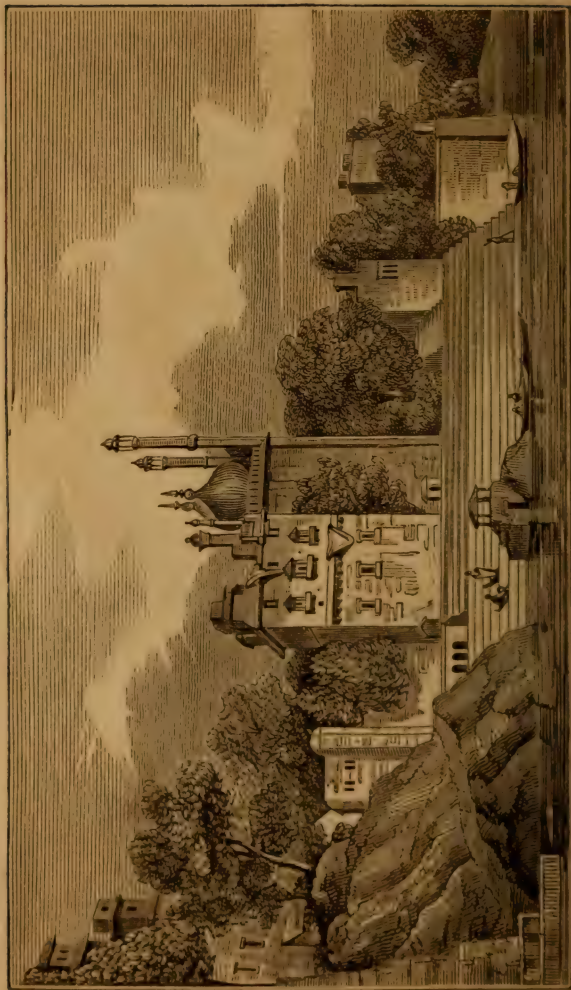
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Bheem ka Udar : a View in the Himálaya Mountains.











Individuals of the four great Castes.





CHAPTER VI.

TEMPLES—HOLY PLACES—PILGRIMAGES—AND
FESTIVALS.

THERE is, perhaps, no country in the world in which so great a number of temples and holy edifices are found as are scattered through the various provinces of India. Almost every grove, and secluded valley, and wild and lofty mountain summit, presents to the eye some picturesque shrine, or antique chapel, entire or in ruins, the offspring of the piety of former days. These temples, when situated in fertile regions, are frequently surrounded by gardens of singular beauty. The Brahmins exhibit remarkable taste and judgment in selecting the site of their sacred buildings. Shade and water are rendered indispensable by the warmth of the climate; and as the dwellings of the gods are generally inhabited by the priests, and the numerous dancing-girls, who chaunt the service and perform before the idol, vegetables, fruit, and flowers are cultivated with much care in the gardens of the temples. The groves, which afford the worshippers a shelter from the noon-day heat, consist of orange, fig, mulberry, and pomegranate trees; and the tanks, which are frequently lined with white marble, often have their beauty enhanced by the number of aquatic birds, and the flowers of the red and blue lotus, which are seen floating upon their surface. Sometimes the temples are situated in the midst of the wildest scenery, surrounded by woods and forests, and almost concealed from observation by thick groves of banian trees. In these sacred groves a number of conse-

crated bulls, after being dedicated with great ceremony by the Brahmins, to Siva, and having a distinguishing mark set upon them, are permitted to wander whither-soever they please, sometimes straying beyond the precincts of the temple among the perfumed grass of the neighbouring meadows, but everywhere welcomed as the representatives of the god. In Guzerat, as well as in some other parts of India, these animals are of extraordinary beauty. "They are perfectly white, with black horns, a skin delicately soft, and eyes rivalling those of the antelope in brilliant lustre." And never was Apis regarded in ancient Egypt with more veneration than is now paid to the bull of Siva in Hindoostan. Besides the living animals there is in most temples a representation of one or more of the race, sculptured in marble, stone, or *petrified rice*, reposing under the banian or peepul trees; for "living or dead they are supposed to add to the sanctity of these holy retreats¹."

Among the alpine valleys of Mewar, and the wilds of Parassur in Rajast'han, the traveller discovers, as he journeys along, numerous examples of the beautiful sacred architecture of India. The genius of both Jain and Brahmin has here been exerted in ornamenting their native land. "The most antique temples are to be seen in these spots,—within the dark gorge of the mountain, or on its rugged summit,—in the depths of the forest, and at the sources of streams, where sites of seclusion, beauty, and sublimity alternately exalt the mind's devotion. In these regions the creative power appears to have been the earliest, and at one time the sole object of adoration, whose symbols the serpent-wreathed lingam, and its companion the bull, were held sacred even by the 'children of the forest.'"

"The temple of Eklinga, situated in one of the narrow defiles leading to the

¹ Forbes, *Oriental Memoirs*, vol. ii. p. 407, 510; iii. p. 99.

capital, is an immense structure, though more sumptuous than elegant. It is built entirely of white marble, most elaborately carved and embellished, but, lying in the route of a bigoted foe, it has undergone many dilapidations. The brazen bull, placed under his own dome, facing the sanctuary of the lingam, is nearly of the natural size, in a recumbent posture. It is cast hollow, of good shape, highly polished, and without flaw, except where the hammer of the Tatar has opened a passage in the hollow flank in search of treasure²."

Motives of prudence have united with those derived from superstition in leading men, during barbarous ages, to erect the dwellings of their gods among the fastnesses of the mountains, whose summits, as Herodotus remarks, were among the Orientals sacred to Jupiter. We find Koombho, one of the princes of Mewar, erecting a temple on Mount Aboo, whose pinnacles overtop all the secondary mountains of India. The same prince contributed eighty thousand pounds towards the erection of another temple, one of the largest edifices in the world, which cost upwards of a million sterling, and was completed by subscription. This building stands in the Sadri pass, leading from the western descent of the high lands of Mewar. "It consists of three stories, and is supported by numerous columns of granite, upwards of forty feet in height. The interior is inlaid with mosaics of cornelian and agate. The statues of the Jain saints are in its subterranean vaults." Owing to its secluded situation, which has preserved it from the bigoted fury of the Musulmans, this edifice is still in a high state of preservation, but it is no longer a place of worship, "and its only visitants now are the wild beasts, who take refuge in its sanctuary."

Colonel Tod, in his account of the religious esta-

² Colonel Tod, *Annals of Rajast'han*, vol. i, p. 516.

blishments of Mewar, describes as follows the wild scenery by which the ancient temple of Siva, above delineated, is surrounded. "The hills towering around it on all sides are of the primitive formation, and their scarp'd summits are clustered with honeycombs. There are abundant small springs of water, which keep verdant numerous shrubs, the flowers of which are acceptable to the deity, especially the *kiner*, or oleander, which grows in great luxuriance on the Aravulli. Groves of bamboo and mango were formerly common, according to tradition; but although it is deemed sacrilege to thin the groves of Bâl, the bamboo has been nearly destroyed; there are, however, still many trees sacred to the deity scattered around." The complicated style in which the greater number of Hindoo temples are constructed, renders it difficult, if not impossible, to convey by words a just and clear conception of their various details³. "The various orders of Hindoo sacred architecture are distinguished by the form of the *sikhara*, or pinnacle, which is the portion springing from and surmounting the perpendicular walls of the body of the temple. The *sikra* of those of Siva is invariably pyramidal, and its sides vary with the base, whether square or oblong. The apex is crowned with an ornamental figure, as a sphinx, an urn, a bull, or a lion, which is called the *kullus*. When the *sikra* is but the frustrum of a pyramid, it is often surmounted by a row of lions, as at Bijolli⁴."

One of the most remarkable temples of India is the shrine of Krishna, denominated *Nâthdwârâ*, or the "Portal of the God." It is situated on the right

³ Those who take an interest in the history of architecture will thank us for drawing their attention to the *Essay on the Architecture of the Hindoos*, by Râm Râz, with 48 plates, just published by the Royal Asiatic Society. (London, 1834, 4to.)

⁴ Colonel Tod, vol. i. p. 516.

bank of the Bunas river, about twenty-two miles north-east of Oodipoor. This fane, however, owes its celebrity neither to its structure nor situation, but to an image of Krishna, supposed to be the same which has been worshipped in Mat'hura ever since the deification of the hero. Though less renowned, and reputed less holy than the pastoral Vrij, the birth-place of Krishna, where the youthful god sported with the Gopis, and made the groves resound to the echoes of his flute, Nât'hdwârâ is still one of the most frequented places of Hindoo pilgrimage. Yet its consecration dates no farther back than the reign of Aurungzebe, when the Pastoral Divinity was exiled from his ancient classical seat in Vrij, where he had been worshipped during a period of two thousand eight hundred years. At this crisis, when the Mohammedan tyrant had proscribed Krishna, and defiled his shrines on the banks of the Yamuna, the "Holy Land" of the Hindoo, Rana Raj Singh, prince of Mewar, offered the heads of one hundred thousand Rajpoots for the service of the god, together with a sacred asylum in his dominions. "An omen decided the spot of his future residence. As he journied to gain the capital of the Seesodias, the chariot wheel sunk deep into the earth and defied extrication; upon which the augur interpreted the pleasure of the god, that he desired to dwell there. This circumstance occurred at an inconsiderable village called Siarh, in the fief of Dailwara, one of the sixteen nobles of Mewar. Rejoiced at this decided manifestation of favour, the chief hastened to make a perpetual gift of the village and its lands, which was speedily confirmed by the patent of the Rana." Upon this the god was removed from his car, a temple quickly arose for his reception, and the hamlet was gradually transformed into a considerable town, whose inhabitants are under the

jurisdiction of no tribunal but that of the god. "The site is not uninteresting, nor devoid of the means of defence. To the east it is shut in by a cluster of hills, and to the westward flows the Bunas, which nearly bathes the extreme points of the hills. Within these bounds is the sanctuary of Krishna, where the criminal is free from pursuit; nor dare the rod of justice appear on the mount, or the foot of the pursuer pass the stream; neither within it can blood be spilt, for the pastoral Krishna delights not in offerings of this kind. The territory contains within its precincts abundant space for the town, the temple, and the establishments of the priests, as well as for the numerous resident worshippers, and the constant influx of votaries from the most distant regions,—

‘From Samarcand, by Oxus, Temir’s throne,
Down to the Golden Chersonese,’

who find abundant shelter from the noon-tide blaze in the groves of tamarind, peepul (*Ficus religiosa*), and semul (*Bombax heptaphyllum*), or cotton-tree, which grows to an immense height, where they listen to the mystic hymns of Jayadeva. Here those whom ambition has cloyed, superstition unsettled, satiety disgusted, commerce ruined, or crime disquieted, may be found as ascetic attendants on the mildest of the gods of India. Determined upon renouncing the world, they first renounce the ties that bind them to it, whether family, friends, or fortune, and placing their wealth at the disposal of the deity, stipulate only for a portion of the food dressed for him, and to be permitted to prostrate themselves before him, till their allotted time is expired. Here no blood-stained sacrifice scares the timid devotee; no austerities terrify or tedious ceremonies fatigue him; he is taught to cherish the hope

that he has only to ask for mercy in order to obtain it; and to believe that the compassionate deity who guarded the lapwing's nest in the midst of myriads of combatants, who gave beatitude to the courtesan who as the wall crushed her pronounced the name of Râma, will not withhold it from him who has quitted the world and its allurements that he may live only in his presence, be fed with the food prepared for himself, and yield up his last sigh invoking the name of Heri⁵."

Two hundred votaries, of every rank and condition, have been here congregated together at one time, to pass their lives in a devotion which, however mistaken, appears to be sincere. These men, holding life "unstable as the dew-drop on the lotus," bestow their whole possessions on the shrine, in the hope that, through the intercessional prayers of the high priest, and days and years spent in religious meditation, they may at length lay down the burden of their cares in the heaven of their deity. Towards this shrine a tide of costly offerings from every point of the compass is constantly setting in. The votaries of Krishna are numerous and widely spread. From the banks of the Indus and the Ganges, from the coasts of the Peninsula, and the shores of the Red Sea, gifts and legacies find their way to Nât'hdwârâ. Krishna, or, as he is here more popularly termed, *Canîya*, is the Saint Nicholas of the Hindoo navigator, as was Apollo to the Grecian and Celtic sailors, who purchased the charmed arrows of the god as a protection from the tempest; and among the mariners who plough the Indian Ocean from Sofala or Arabia, it is customary, when the aspect of the heavens appears menacing or dubious, to vow certain offerings, more or less costly, according to the ability of the devotee, to the temple of his patron god. There is no donation, says Colonel Tod, too great or too trifling

⁵ See Colonel Tod's *Annals of Rajast'han*, vol. i. p. 521—538.

for the acceptance of Krishna, from the baronial estate to a patch of meadow-land ; from the gemmed coronet to adorn his image to the widow's mite ; nor is there a principality in India which does not diminish its own revenues to increase those of Nâ'th-dwârâ. It is clearly inferrible, from the account of this able and enthusiastic writer, that the introduction of this milder form of superstition into Rajast'han has caused a falling off among the worshippers of Siva, the tutelar divinity of the Rajpoots, whose altars, as we have elsewhere observed, are among the most ancient in Hindoostan.

Upon the right of sanctuary, which existed among the majority of ancient nations, we shall merely remark that, although humanity was the original cause of its institution, the sanctuaries seem to have almost everywhere quickly degenerated into strongholds of desperate criminals. It is not a little singular, however, that in a country where confusion and anarchy have prevailed so long as they have in India, the abuse of the right of sanctuary should not be more common than we find it ; but we have the unexceptionable testimony of Colonel Tod in support of the assertion that the towns of Caniya have not often been guilty of this offence.

Herodotus has given us an account of the splendid offerings which were poured into the shrines of Delphi and Delos ; but the votaries of the Krishna deity of Mewar, if less numerous than those of the Grecian deity, are far more widely scattered over the various regions of the East. Hither are borne "the spices of the isles of the Indian Archipelago ; the balmy spoils of Araby the blest ; the nard or frankincense of Tartary ; the raisins and pistachios of Persia ; every variety of saccharine preparation, from the *sacarcand*, 'sugar-candy,' of the Celestial Empire, with which the god sweetens his evening repast, to that

more common sort which enters into the *peras* of Mat'hura, the food of his infancy ; the shawls of Cashmere, the silks of Bengal, the scarfs of Benares, the brocades of Guzerat,

‘the flower and choice
Of many provinces from bound to bound.’⁶ ”

But it is the maritime provinces which most lavishly contribute to the riches of this renowned shrine. Comptrollers, deputed by the high-priest, constantly reside in the great commercial cities of Surat, Cambay, Muscat, Mandavi, and others along the coast, to collect and transmit the benefactions of the votaries. The sum of ten thousand rupees is usually sent every year from the Arabian sea-ports of Muscat, Mokha, and Jidda, by the Hindoo merchants whom commerce has attracted to those cities. Even from the mouths of the Volga, where a mercantile Hindoo colony is established, and from the rude hut of the Samoyede of Siberia, contributions flow into the fane of Krishna. In Mooltan a deputy of the high-priest is stationed for the purpose of investing the distant worshippers with the initiative cordon and necklace. Numerous pilgrims from Samarcand come loaded with offerings to the god ; and there is not, in fact, a follower of Vishnu, however humble his calling, or remote his dwelling-place, who does not in person, or by deputy, convey the tenth of his possessions to the shrine of Nât'hdwârâ, whither caravans of thirty or forty cars, double-yoked, pass twice or three times in the year by the upper road. These pious offerings, however, are not suffered to lie useless. The apparel is liberally distributed among the devotees, and the various articles of food are judiciously supplied to their daily support. To stimulate the zeal of the votaries the agents of the

⁶ Tod's Annals of Rajast'han, vol. i. p. 528.

high-priest carry a portion of the sacred food to the most distant regions, to be bestowed upon the bountiful, as from the god, together with dresses of honour corresponding in material and value with the rank of the receiver: a diadem or fillet of satin and gold, embroidered; a quilted coat of gold or silver brocade for the cold weather; a scarf of blue and gold; or if to one who prizes the gift less for its intrinsic worth than as a mark of special favour, a fragment of the garland worn at some festival by the god; or a simple necklace, by which he is received into the number of the elect. But it is the profusion of the Rajpoot princes that has chiefly enriched the shrine of Krishna. The contribution of the Rajah of Cotah alone amounts to twelve thousand pounds annually. In fact, every thing at Cotah belongs to the god, as does likewise the great lake to the east of the city, with all the fish which it contains⁷.

The temple of Nât'hdwârâ, as we have already observed, owes no part of its celebrity to the taste or magnificence of its architecture; many other sacred edifices in India, to which the pious attach peculiar sanctity, as the shrine of Jagannât'h in Orissa, are no less insignificant, considered as works of art; and from this circumstance able writers seem to have concluded that all Hindoo temples are mean structures, utterly destitute of elegance and proportion. A slight acquaintance with history will suffice to show the feebleness of this reasoning. Among the Egyptians the most sacred idols were small rude images resembling pygmies, or those coarse figures with which

⁷ "I had one day," says Colonel Tod, "thrown my net into this lake, which abounded with a variety of fish, when my pastime was interrupted by a message from the Regent, Zalim Singh. 'Tell Captain Tod that Cotah and all around it are at his disposal; but these fish belong to Caniya.' I, of course, immediately desisted, and the fish were returned to the safeguard of the deity." *Annals of Rajast'han*, vol. i. p. 530, note.

the Phœnicians used to ornament the prows of their galleys. Even in Athens, where all the fine arts had acquired a degree of perfection which modern nations have hitherto in vain sought to rival, the Hermæ, the breaking of which by Alcibiades was regarded as an action of most heinous impiety, were ordinary figures of no merit or value, as productions of art. We need not, therefore, be surprised to find among the Hindoos, whom no sane person has ever placed upon a level with the Athenians, a want of architectural elegance in the most holy of their structures, those buildings not being valued for the harmony of their proportions, or the splendour of their materials, but on account of their containing some antique relics, possessing, in the imagination of the people, a mysterious power of removing or remitting the penalty of sin.

However, the temples of India are not, by any means, so entirely devoid of merit as some authors pretend. A certain air of barbaric grandeur, vastness, and exuberant richness of decoration, united, as in our most beautiful Gothic cathedrals, with a remarkable simplicity of design, produce in the beholder a strong feeling of the sublime. There would seem, therefore, to be more ways than one of agitating the most powerful passions of the soul; and although the judgment and the feelings must undoubtedly concur in giving the preference to those creations of art which at once delight and overawe the imagination, we cannot justly refuse to acknowledge the genius of those more irregular and daring fancies whose productions invincibly command our surprise and admiration. The attention of the world has already been directed by many distinguished writers to the cavern-temples of Gaya, Salsette, Elephanta, and Ellora. Conjecture, which when proper data are wanting is always active, has successively as-

signed them the strangest and most improbable origin, sometimes asserting them to be the work of the Egyptians, at other times of the Macedonians, and lastly, to crown the absurdity, of the Jews. At present, however, they are no longer doubted to have been the work of the Hindoos; but, this being acknowledged, it is attempted to be shown that there is nothing very extraordinary in their construction. Speaking of the cavern-temple of Elephanta, in the neighbourhood of Bombay, "it is," says a distinguished contemporary writer, "a cavity in the side of a mountain, about half way between its base and summit, of the space of nearly one hundred and twenty feet square. Pieces of the rock, as is usual in mining, have been left at certain distances supporting the superincumbent matter; and the sight of the whole, upon the entrance, is grand and striking⁸."

Let us, however, inquire in what light the cavern-temple of Elephanta has appeared to the most judicious travellers who have visited and described it. The situation, it must be owned, was selected with some judgment. "The path leading to it lies through a valley; the hills on either side are beautifully clothed, and, except when interrupted by the dove calling to her absent mate, a solemn stillness prevails: the mind is fitted for contemplating the approaching scene. The cave is formed in a hill of stone; its massy roof is supported by rows of columns regularly disposed, but of an order different from any in use with us; gigantic figures in relief are observed on the walls; these, as well as the columns, are shaped in the solid rock, and by artists, it would appear, possessed of some ability, unquestionably of astonish-

⁸ Mill, History of British India, vol. ii. p. 4. Few persons are more competent than Mr. Mill to decide in a matter of this kind; yet we think his description calculated to convey too unfavourable an idea of the temple of Elephanta.

ing perseverance." The author, whose minute and excellent description is much too long to be here cited, mentions among the sculptures the beautiful figure of a youth, and, in another group, a male "leading a female towards a majestic figure seated in the corner of the niche, his head covered like our judges on the bench; the countenance and attitude of the female highly expressive of modesty and a timid reluctance." Farther on he adds, "the part of this surprising monument of human skill and perseverance, hitherto described, is generally called the Great Cave; its length is one hundred and thirty-five feet, and its breadth nearly the same." And, again returning to the sculpture, "gigantic as the figures are," he says, "the mind is not disagreeably moved on viewing in them a certain indication of the harmony of the proportions. Having measured three or four, and examined the proportions by the scale we allow the most correct, I found many stood even this test, while the disagreements were not equal to what are met with every day in people whom we think by no means ill-proportioned⁹." Another traveller, who has left us an entertaining account of Western India, observes that "the principal temple and adjoining apartments are two hundred and twenty feet long, and one hundred and fifty broad; in these dimensions exceeding the largest work at Salsette; but being very inferior in height, notwithstanding the numerous and richer decorations at Elephanta, the spectator is constantly reminded of being in a cave. At Salsette, the lofty concave roof and noble columns have a majestic appearance: yet the observer feels more surprise and admiration at Elephanta than at Salsette: he beholds four rows of massive columns cut out of the solid rock, uniform in their order, and placed at regular distances, so as to form three mag-

⁹ Goldingham, Asiatic Researches, vol. iv. p. 424—434.

nificent avenues from the principal entrance to the grand idol, which terminates the middle vista; the general effect being heightened by the blueness of the light, or rather gloom, peculiar to the situation. The central image is composed of three colossal heads, reaching nearly from the floor to the roof, a height of fifteen feet¹⁰."

To these let us add the testimony of the tasteful, learned, and accomplished Heber, and our proof of the grandeur and magnificence of this cavern-temple will be complete. "Two-thirds of the ascent up the higher of the two hills," he says, "is the great cavern, in a magnificent situation, and deserving all the praise which has been lavished on it." For the details he refers to another author, and then adds:—"Though my expectations were highly raised, the reality much exceeded them, and both the dimensions, the proportions, and the sculpture seemed to me to be of a much more noble character, and a more elegant execution than I had been led to suppose. Even the statues are executed with great spirit, and are some of them of no common beauty, considering their dilapidated condition and the coarseness of their material¹¹."

Of the cave-temples of Kennery, in the island of Salsette, the same excellent authority observes:—"These are, certainly, in every way remarkable from their number, their beautiful situation, their elaborate carving, and their marked connection with Buddha and his religion. The caves are scattered over two sides of a high rocky hill, at many different elevations, and of various sizes and forms. Most of them appear to have been places of habitation for monks or hermits. One very beautiful apartment, of a square form, its walls covered with sculpture, and

¹⁰ Forbes, *Oriental Memoirs*, vol. i. p. 429, 430.

¹¹ *Narrative of a Journey*, &c. vol. iii. p. 79, 80.

surrounded internally by a broad stone bench, is called 'the durbar,' but I should rather guess had been a school. Many have deep and well carved cisterns attached to them, which, even in this dry season (May), were well supplied with water. The largest and most remarkable of all is a Buddhist temple, of great beauty and majesty, and which even in its present state would make a very stately and convenient place of Christian worship. It is entered through a fine and lofty portico, having on its front, but a little to the left hand, a high detached octagonal pillar, surmounted by three lions seated back to back. On each side of the portico is a colossal statue of Buddha, with his hands raised in the attitude of benediction, and the screen which separates the vestibule from the temple is covered, immediately above the dodo, with a row of male and female figures, nearly naked, but not indecent, and carved with considerable spirit, which apparently represent dancers. In the centre of the semicircle, and with a free walk all round it, is a mass of rock left solid, but carved externally like a dome, and so as to bear a strong general likeness to our Saviour's sepulchre, as it is now chiselled away and enclosed in St. Helena's Church at Jerusalem. On the top of the dome is a sort of spreading ornament, like the capital of a column. It is, apparently, intended to support something, and I was afterwards told at Carli, where such an ornament, but of greater size, is likewise found, that a large gilt umbrella used to spring from it. This solid dome appears to be the usual symbol of Buddhist adoration, and, with its umbrella ornament, may be traced in the Shoo-Madoo of Pegu, and other more remote structures of the same faith. Though it is different in its form and style of ornament from the Lingam, I cannot help thinking it has been originally intended to represent the same popular object of that almost

universal idolatry. The ceiling of this cave is arched semicircularly, and ornamented, in a very singular manner, with slender ribs of teak wood of the same curve with the roof, and disposed as if they were supporting it, which, however, it does not require, nor are they strong enough to answer the purpose. Their use may have been to hang lamps or flowers from in solemn rejoicings¹²."

Let us now, to pursue the subject of cavern-temples, accompany to Carli this judicious traveller, than whom we could not desire a more competent guide. Here "the celebrated cavern," he observes, "is hewn on the face of a precipice about two-thirds up the side of a steep hill, rising with a very scarped and regular *talus*, to the height of, probably, eight hundred feet above the plain. The excavations consist, beside the principal temple, of many smaller apartments, and galleries, in two stories, some of them ornamented with great beauty, and evidently intended, like those at Kennery, for the lodging of monks or hermits. The temple itself is on the same general plan as that of Kennery, but half as large again, and far finer and richer. It is approached by a steep and narrow path winding up the side of the hill, among trees and brushwood, and fragments of rock. This brought us to a mean and ruinous temple of Siva, which serves as a sort of gateway to the cave: a similar small building stands on the right hand of its portico. . . . The approach to the temple is, like that of Kennery, under a noble arch, filled up with a sort of portico screen, in two stories of three intercolumniations below, and five above. In the front, but a little to the left, is the same kind of pillar as is seen at Kennery, though of larger dimensions, surmounted by three lions back to back. Within the portico, to the right and left, are three colossal

¹² Narrative of a Journey, &c. vol. iii. p. 92—95.

figures, in *alto rilievo*, of elephants, their faces looking towards the person who arrives in the portico, and their heads, tusks, and trunks very boldly projecting from the wall. On each of them is a *howdah* very well carved, and a *howdah* with two persons seated in it. The internal screen on each side of the door is covered as at Kennerly with *alto rilievo*, very bold and somewhat larger than life, of naked male and female figures. I asked our young guides what deities these represented, and was surprised to hear from them in answer, 'These are not gods, one god is sufficient, these are *viragees*' (religious enthusiasts, or attendants on the deity). On asking, however, if their god was the same whom they worshipped in the little temple before the steps, and if he were Maha Deo, they answered in the affirmative, so that their deism merely extended to paying worship to a single idol only. There is certainly, however, no image either of Buddha or any other mythological personage about this cavern, nor any visible object of devotion, except the mystic chetnah, or umbrella, already mentioned at Kennerly. The details of the cave within, having been already more than once published, and as in its general arrangement it closely answers to Kennerly, I will only observe that both in dimensions and execution it is much nobler and more elaborate; and that the capitals of the columns (all of them at least which are not hidden by the chetnah at the east end) are very singular and beautiful. Each consists of a large cap, like a bell, finely carved, and surmounted by two elephants with their trunks entwined and each carrying two male and one female figure, which our guides again told us were *viragees*. The timber ribs which decorate the roof, whatever their use may have been, are very perfect and have a good effect in the perspective of the interior, which is all extremely clean, and in

good repair, and would be, in fact, a very noble temple for any religion¹³."

But among the cavern-temples of India the most remarkable, perhaps, both for the style of execution and the historical associations connected with them, are those of Ellora, situated near the ancient Hindoo capital of Deoghir, or Tagara, in the province of Aurungabad. Hamilton¹⁴ justly remarks, that without the aid of numerous plates it would be impossible to render a minute description of these excavations intelligible. But, however richly illustrated, a laborious delineation of architectural details can possess but few charms for the general reader, and might not, in the present case, repay the labour, by any light which it could throw on the religious antiquities of Buddhists or Brahmins. The excavations, which have, with apparent propriety, been divided into Jain, Buddhist, and Brahminical, are situated in the face of a crescent-shaped hill, about a mile from the little rural village of Ellora. "The first view of this desolate religious city," says Mr. Erskine, "is grand and striking, but melancholy. The number and magnificence of the subterraneous temples, the extent and loftiness of some, the endless diversity of sculpture in others, the variety of curious foliage, of minute tracery, highly wrought pillars, rich mythological designs, sacred shrines and colossal statues astonish but distract the mind. From their number and diversity, it is impossible to form any idea of the whole; and the first impressions only give way to a wonder not less natural, that such prodigious efforts of labour and skill should remain, from times certainly not barbarous, without a trace to tell us the hand by which they were designed, or the populous and powerful nation by which they were completed. The empire,

¹³ Heber's Journal, &c. vol.iii. p. 112, 113.

¹⁴ Description of India, vol.ii. p. 148, 149.

whose pride they must have been, has passed away, and left not a memorial behind it. The religion to which we owe one part of them, indeed, continues to exist; but that which called into existence the other, like the beings by whose toil it was wrought, has been swept from the land."

One of these groups of caves which, in contempt, is termed by the Brahmins *Dehr Warra*, or "the Halâkhors'¹⁵ Quarter," has during the rains a very picturesque appearance. The large excavation, according to Sir Charles Malet, is very spacious and handsome, and over the front of it there must rush a small river, during the rainy season, into the plain below, forming a sheet of water, which, in a beautiful cascade, covers the façade of the temple as with a curtain of crystal. There are two benches of stone that run parallel to each other along the floor, from the entrance, the whole depth of the cave, the prospect from which, of the great tank, town, and valley of Ellora, is beautiful. These benches appear to have been intended, as in what is called "the Durbar" at Kennery, as seats either for students, scribes, or the sellers of certain commodities, a convenient passage lying between them up to the idol at the end of the cave¹⁶.

¹⁵ The *Halâkhors* (i. e. literally, those to whom every thing is lawful food) are the lowest tribe of outcasts. Forbes, *Oriental Memoirs*, vol. ii. p. 136.

¹⁶ *Asiatic Researches*, vol. vi. p. 423. The reader, desirous of studying the details of these extraordinary caverns, may consult the elaborate description of Sir C. Malet. *Ib.* p. 382—423; *Transactions of the Bombay Literary Society*, articles ix. and xv.; *Fitzclarence's Journal of a Route across India*, p. 193—213; Seely, *the Wonders of Ellora*, Lond. 1824; Daniell's *Picturesque Voyage to India*, Lond. 1810; Langlès, *Monumens anciens et modernes de l'Inde*, en 150 planches, Paris, 1813; *Transact. of the Royal Asiatic Society*, vol. ii. p. 326, &c. In the 'Modern Traveller,' an unpretending but clever compilation, the contributions of various authorities have been abridged with much pains, *India*, vol. iv. p. 287—305.

Of the Buddhist cave-temple near Buddha-Gaya, in Bahar, no very minute or elaborate description exists. The hill in which it is hewn lies about fourteen miles from Gaya, and appears to be one entire mass of granite, rough, craggy, and precipitous in its ascent. "The cave is situated on the southern declivity, about two-thirds from the summit: a tree immediately before it prevents its being seen from the bottom. It has only one narrow entrance from the south, two feet and a half in breadth, and six feet high, and of thickness exactly equal. This leads to a room of an oval form, with a vaulted roof, which I measured twice, and found to be forty-four feet in length from east to west, eighteen feet and a half in breadth, and ten feet and a quarter in height at the centre. This immense cavity is dug entirely out of the solid rock, and is exceedingly well polished, but without any ornament. The same stone extends much farther than the excavated part, on each side of it, and is altogether I imagine full an hundred feet in length¹⁷."

Of all these cavern-temples, by far the greater number bear evident marks of having been originally consecrated to the worship of Siva, and his consort

Anquetil Duperron has left us an elaborate description of the excavations in his Preliminary Discourse to the Zend Avesta, tom. i. p. 233—249.

¹⁷ J. H. Harington, Asiatic Researches, vol. i. p. 276—278. Of the antiquity or history of this cavern nothing is known. Dr. Francis Buchanan Hamilton, who has given a description of Buddha Gaya in the Transactions of the Royal Asiatic Society, (vol. ii. p. 40—51,) thinks it probable that part of the ruins may be as ancient as the local tradition would make them, viz., coeval with the age of Buddha; but that the great edifice still existing, though in the last stage of decay, is of far more recent date, and perhaps not older than the tenth century of the Christian era. A Sanscrit inscription found at Gaya has been translated by Sir Charles Wilkins. See Asiatic Researches, i. 278—285.

Bhavani ; whose symbols, the Yoni, the Lingam, and the Bull, occupy the sanctuary of the edifice, or are at least discernible among its principal ornaments. Sivaism, as we have already shown, is one of the most ancient forms of the Hindoo religion, and in very remote ages was the almost universal creed. Those were its flourishing times. Then it was that the most powerful sovereigns, animated by that zeal which seldom fails to glow in the bosoms of the members of a newly established religion, expended prodigious sums, to the impoverishing of their treasuries, and the great detriment of their people, in the constructing and adorning of the shrines of their patron deity. In process of time this enthusiastic impulse would naturally die away, and cease to produce those stupendous effects which flowed from its youthful, and, if the expression may be hazarded, virgin efforts. These considerations, independently of any others, would, in the absence of positive proof to the contrary, lead us to attribute a very high antiquity to the great majority of excavated temples in India. The arguments of those who advocate the contrary opinion appear to us, we must confess, to have little or no weight, except what they derive from the personal character of those who have advanced them. However this may be, there are, as has already been shown, other Indian sects who have excavated their temples in the solid rock, as the Buddhists and the Jains. But among men whose opinions are deeply tinged with gloom, and whose habits and practices are imbued with a monastic severity, the prevalence of such a taste is not very surprising. The wonder is to behold the followers of the joyous Krishna, whose festivals are enlivened by the sound of the flute, tabors, cymbals, and songs of gladness, immure themselves in sombre mountain caverns, deprived of every cheering sight. Yet it is clear that Krishna was, in ancient

times, worshipped chiefly in caves, of which those of Girdhana in Vrij, of Gopi-nât'h on the shores of Saurashtra, and of Jalindra on the Indus, were the most renowned¹⁸.

Among the most beautiful of the shrines of India is that which the Jains, who have been termed the Deists of Hindoostan, though they do not, perhaps, strictly speaking, deserve the distinction, have erected to the Supreme God in the mountain-city of Comulmere in Rajast'han. "The design of this temple is truly classic. It consists only of the sanctuary, which has a vaulted dome and colonnaded portico all round. The architecture is undoubtedly Jain, which is as distinct in character from the Brahminical as their religion. There is a chasteness and simplicity in this specimen of monotheistic worship, affording a wide contrast to the elaborately sculptured shrines of the Saivas and other polytheists of India. The extreme want of decoration best attests its antiquity, entitling us to attribute it to that period when Sumpriti Raja, of the family of Chandragupta, was paramount sovereign over all these regions (two hundred years before Christ); to whom tradition ascribes the most ancient monuments of this faith, yet existing in Rajast'han and Saurashtra. The proportions and forms of the columns are especially distinct from the other temples, being slight and tapering instead of massive, the general characteristic of Hindoo architecture; while the projecting cornices, which would absolutely deform shafts less light, are peculiarly indicative of the Takshac architect. Sumpriti was the fourth prince in descent from Chandragupta, of the Jain faith, and the ally of Seleucus, the Grecian sovereign of Bactriana. The fragments of

¹⁸ To these Colonel Tod adds those of Gaya in Bahar, but those appear to have belonged exclusively to Buddha. *Annals of Rajast'han*, vol. i. p. 544.

Megasthenes, ambassador from Seleucus, record that this alliance was most intimate ; that the daughter of the Rajpoot king was married to Seleucus, who in return for elephants and other gifts, sent a body of Greek soldiers to serve Chandragupta. It is curious to contemplate the possibility, nay the probability, that the Jain temple now before the reader may have been designed by Grecian artists, or that the taste of the artists among the Rajpoots may have been modelled after the Grecian¹⁹."

No sect of Hindoos have exhibited so much architectural genius as the Jains. Everywhere, at least so far as our experience extends, where their comparatively pure religion has prevailed, monuments of simple grandeur, or of elaborate elegance, have remained, a testimony of their proficiency in the arts. At Benares, indeed, in the midst of shrines and temples of remarkable beauty, the sacred building of the Jains has little to distinguish it beyond the diminutive gilt cupola by which the roof is surmounted ; but the Brahmins are here so powerful, and their enemies, for such are the Jains, so much

¹⁹ Colonel Tod, *Annals of Rajast'han*, vol. i. p. 670, 671. "There was," says this author, "another sacred structure in its vicinity, likewise Jain, but of a distinct character ; indeed, offering a perfect contrast to that described. It was three stories in height ; each tier was decorated with numerous massive low columns, resting on a sculptured panelled parapet, and sustaining the roof of each story, which being very low, admitted but a broken light to chase the pervading gloom. I should imagine that the sacred architects of the East had studied effect equally with the preservers of learning and the arts in the dark period of Europe, when those monuments, which must ever be her pride, arose on the ruins of paganism. How far the Saxon or Scandinavian pagan contributed to the general design of such structures may be doubted ; but that their decorations, particularly the grotesque, have a powerful resemblance to the most ancient Hindoo-Scythic, there is no question." p. 671.

at their mercy, that it is more surprising they should possess any place of worship at all, than that it should be destitute of magnificence. Wherever this sect, free from the apprehension of persecution, have deemed it prudent to indulge their natural taste, the case is different. Even in the small obscure town of Mouzabad in Rajpootana, Bishop Heber found their temple richly sculptured, with a beautifully carved dome, and three lofty pyramids of carved stone, springing from the roof²⁰. At Calingera, a small village between Neemuch and Baroda, the same traveller observed the most spacious and elegant structure of the kind which he had anywhere seen in India. It was entered by a projecting portico, which led to an open vestibule covered by a dome. Numerous domes and pyramids, surmounting as many small chapels or sanctuaries, adorned the roof, and along its several fronts ran elegantly carved verandahs, supported by slender columns. "The domes are admirably constructed, and the execution of the whole building greatly superior to what I should have expected to find in such a situation. Its splendour of architecture, and its present deserted condition, were accounted for by the Thannadar, from the fact that Calingera had been a place of much traffic, and the residence of many rich traders of the Jain sect²¹."

At the city of Cairah, in Guzerat, there is a Jain temple, which, though distinguished by its striking façade, depressed domes, and pyramidal sikharas, is chiefly rendered remarkable by a piece of curious mechanism which it contains. "Near the centre of the town are a large Jain temple and school, the former consisting of many small apartments up and down stairs, and even under ground, with a good

²⁰ Narrative of a Journey, &c. vol. ii. p. 429. 430.

²¹ Narrative of a Journey, &c. vol. ii. p. 529.

deal of gaudy ornament, and some very beautiful carving in a dark wood like oak. In one of the upper rooms is a piece of mechanism, something like those moving clockwork groups of kings, armies, gods and goddesses, which are occasionally carried about our own country by Italians and Frenchmen, in which sundry divinities dance and salam with a sort of musical accompaniment. These figures are made chiefly of the same black wood which I have described. What they last showed us was a cellar under ground, approached by a very narrow passage, and containing on an altar of the usual construction, the four statues of sitting men, which are the most frequent and peculiar objects of Jain idolatry. They are of white marble, but had (as seems to have been the case with many of the images of ancient Greece) their eyes of silver, which gleamed in a very dismal and ghostly manner in the light of a solitary lamp which was burning before them, aided by a yet dimmer ray which penetrated from above through two narrow apertures, like flues in the vaulting. We were very civilly conducted over the whole of the building by one of the junior priests, the senior pundit of the place remaining, as if absorbed in heavenly things, immoveable and silent during the whole of our stay. While I was in the temple a good many worshippers entered, chiefly women, each of whom, first touching one of the bells which hung from the roof, bent to the ground before one or other of the idols, depositing, in some instances, flowers or sugar-candy before it²²."

But these provincial temples, compared with those of the capitals of Western India, are no more than so many village churches placed in juxta-position

²² Heber's Narrative of a Journey through the Upper Provinces of India, vol. i. p. 386; ii. 430, 526—530; iii. 48, 49.

with Westminster Abbey or St. Paul's. The bigotry of the Patans and Moguls, whom Colonel Tod very properly denominates "the Goths and Vandals of Rajast'han," has deprived the lovers of the fine arts in Hindoostan of many a beautiful "relic of nobler days and noblest arts;" but a few exquisite structures have survived their indiscriminating rage, and of these one of the most perfect, as well as one of the most ancient specimens is found in the city of Ajmere. This noble monument of Hindoo architecture stands on the western declivity of the fortress. It is termed by the natives, "the shed of two and a half days," for they imagine it to have been the work of magic, and to have been completed within that time. "The temple is surrounded by a superb screen of Saracenic architecture, having the main front and gateway to the north. From its simplicity, as well as its appearance of antiquity, I am inclined to assign the screen to the first dynasty, the Ghorian sultans, who evidently employed native architects. The entrance arch is of that wavy kind, characteristic of what is termed the Saracenic, whether the term be applied to the Alhambra of Spain, or the Mosques of Delhi; and I am disposed, on close examination, to pronounce it Hindoo. The entire façade of this noble entrance is covered with Arabic inscriptions. But unless my eyes much deceived me, the small frieze over the apex of the arch contained an inscription in Sanscrit, with which Arabic has been commingled, both being unintelligible. The remains of a minaret still maintain their position on the right flank of the *muezzin* to call the faithful to prayers. A line of gate, with a door and steps leading to it for the smaller arches of similar form, composes the front of the screen. The design is chaste and beautiful, and the material, which is a compact limestone of a yellow colour, admitting almost of as high a polish as the

jaune antique, gave abundant scope to the sculptor. After confessing and admiring the taste of the Vandal architect, we passed under the arch to examine the more noble production of the Hindoo. Its plan is simple, and consonant with the more ancient temples of the Jains. It is an extensive saloon, the ceiling supported by a quadruple range of columns, those of the centre being surmounted by a range of vaulted coverings; while the lateral portion, which is flat, is divided into compartments of the most elaborate sculpture. But the columns are most worthy of attention; they are unique in design, and with the exception of the cave-temples, probably among the oldest now existing in India. On examining them, ideas entirely novel, even in Hindoo art, are developed. Like all these portions of Hindoo architecture, their ornaments are very complex, and the observer will not fail to be struck with their dissimilarity: it was evidently a rule in the art to make the ornaments of every part unlike the other, and which I have seen carried to a great extent. There may be forty columns, but no two alike. The ornaments of the base are peculiar, both as to form and execution; the lozenges, with the rich tracery surmounting them, might be transferred, not inappropriately to the Gothic cathedrals of Europe. The projections from various parts of the shaft, (which, on a small scale, may be compared to the corresponding projections of the columns in the *duomo* at Milan,) with the small niches still containing the statues, though occasionally mutilated, of the pontiffs of the Jains, give them a character which strengthens the comparison, and which would be yet more apparent, if we could afford to engrave the details. The elegant Camacumpa, the emblem of the Hindoo Ceres, with its pendant palmyra-branches, is here lost, as are many emblematical ornaments, curious

in design, and elegant in their execution. Here and there occurs a richly carved corbeille, which still farther sustains the analogy between the two systems of architecture ; and the capitals are at once strong and delicate ; the central vault, which is the largest, is constructed after the same fashion as that described at Nadole ; but the concentric annulets which in that are plain, in this are one blaze of ornaments, which, with the whole of the ceiling, is too elaborate and complicated for description. Under the most retired of the compartments, and nearly about the centre, is raised the mumba, or pulpit, whence the Moollah enunciates the dogma of Mohammed, 'there is but one God : ' and from which he dispossessed the Jain, whose creed was like his own, the unity of the God-head. But this is in unison with the feeling which dictated the external metamorphosis²³."

Besides the temples, there are in India various other places which are accounted holy, in some of which shrines are erected, and in others not. The founders of the Hindoo religion have taught that the performance of religious rites at these sacred places is an act of peculiar merit, productive of great spiritual benefit. Among the spots thus distinguished for their sanctity are the source and confluence of sacred rivers ; places where any remarkable phenomena of nature have been discovered ; or where certain mysterious images have been set up by the gods themselves ; or where some god or saint has resided, or performed some extraordinary act of piety. To these sacred scenes vast multitudes of pilgrims, urged by various motives, continually resort. Of these, many reside there for a time, in the hope of imbibing a sort of odour of sanctity which shall shed its influence over all the actions of their remaining

²³ Annals of Rajast'han, vol. i. p. 779, 780.

life. Others who have devoted the prime of their days to Mammon, retire thither when the lamp of life begins to burn low, that they may thus make sure of heaven after death. And as opulent sinners used in the barbarous ages of Europe to erect churches or monasteries in order to quiet the gnawings of conscience, so in Hindoostan the same class of individuals erect temples or construct tanks at the various holy places for the repose of their souls.

The number is very great of places thus consecrated by superstition. As sin, however, is regarded by the Hindoos as an impurity of the soul, nothing seems so admirably adapted for the removing of it as bathing in the sacred rivers, the principal of which are the Ganges, the Jumna, the Indus, the Cavery, and the Krishna. But as numerous individuals are prevented by distance and other causes from going to these rivers, the rivers, from regard to their piety, come to them. For many of those religious mendicants, armies of whom are perpetually traversing the country in all directions, recommend themselves to the charity of the devout by a present of a little water from the Ganges, or some other holy river, though perhaps it may, in fact, have been drawn from some neighbouring ditch. When this consecrated water is not, however, to be procured, the votary, while performing his purifying ablutions, directs his imagination to dip its wings in the Ganges, which, even by the rigid, is thought to do quite as well.

There are many lakes, springs, and pools of water which possess only a periodical privilege of washing away sin. The lake of Cumbhacum in Tanjore²⁴, for example, is endued with this spiritually cleansing

²⁴ Poshkur, in Marwar, according to Colonel Tod, is the most sacred lake in India. "It is placed in the centre of the valley, which here becomes wider, and affords abundant space for the numerous shrines and cenotaphs with which the hopes and fears

property only once in twelve years. Others, again, as the stream which descends from the mountain of Tirt'ha Malay, in the Carnatic, have the virtue every third year. The Brahmins, who are alone supposed to understand when the miraculous power has descended upon the element, despatch innumerable messengers into all parts of the country to announce the day for bathing in the sacred waters. Vast multitudes are immediately put in motion by the summons. So delightful is it to have a clear conscience ! When the mighty host of pilgrims are all assembled upon the borders of the lake or stream, and have arranged themselves round the water, every heart beating with anxiety, and the deep hush of expectation every moment increasing, the spectacle which they present becomes eminently interesting. " They wait for the favourable hour and moment of the day, and on the instant of the astrologer's announcing it, all,—men, women, children,—plunge into the water at once, and with an uproar that is not to be imagined. In the midst of the confusion some are drowned, some suffocated, and still more meet with dislocated limbs. But the fate of those who lose their lives is rather envied than deplored. They are considered as martyrs of their zeal ; and this happy death lets them pass immediately into the abode of bliss, without being obliged to undergo another life upon earth ²⁵."

of the virtuous and the wicked amongst the magnates of India have studded its margin. It is surrounded by sand-hills of considerable magnitude, excepting on the east, where a swamp extends to the very base of the mountains. The form of the lake may be called an irregular ellipse. Around its margin, except towards the marshy outlet, is a display of varied architecture. Every Hindoo family of rank has its niche here, for the purposes of devotional pursuits, when they could abstract themselves from mundane affairs." *Annals, &c.* vol. i. p. 773, 774.

²⁵ Dubois, Description, &c. p. 125.

But the most renowned places of pilgrimage in India, are Gaya, Benares, Prayâga, Jagannât'h, Râmêswara, Gangâ-Sâgara, Ayodhya, and Hari-dwârâ. Gaya²⁶, as we have already observed in the description of Hindoostan, is the modern capital of the Bahar district. The old town, in which the priests reside, is remarkable for its picturesque buildings and narrow streets, and being situated in the midst of rocks, near the parched sandy banks of the Phulgu, the air for the most part is intensely hot, and obscured in spring by perpetual clouds of dust. According to a Brahminical legend, this city acquired its sacred character from having been the scene of the victory of Vishnu over the Asura Gaya; the Buddhists, on the other hand, contend that it was the presence of their great prophet and legislator, whose birth-place or residence it was, which conferred its holy fragrance and mysterious virtue on the spot. But whatever was the original cause of its sanctity, no orthodox Hindoo now doubts of the efficacy of its atmosphere in removing sin. The number of pilgrims who annually resort thither, like Bunyan's hero, with the burden of their offences on their shoulders, and

²⁶ "The Rana resolved to signalize his finale by a raid against the enemies of their faith, and to expel the barbarian from the holy land of Gaya. In ancient times this was by no means uncommon, and we have several instances in the annals of these states of princes resigning the purple, on the approach of old age, and by a life of austerity and devotion, pilgrimage and charity, seeking to make their peace with heaven for the sins inevitably committed by all who wield a sceptre. But when war was made against their religion by the Tatar proselytes to Islam, the Setlej and the Caggar were as the banks of the Jordan,—Gaya, their Jerusalem, their Holy Land;—and if there destiny filled his cup, the Hindoo chieftain was secure of beatitude, exempted from the troubles of second birth; and borne from the scene of probation in celestial cars by the *Ap-saras*, was introduced at once into the realm of the sun." *Annals of Rajast'han*, vol. i. p. 276, 277.

depart in joy and gladness, lightened of their load, is prodigious, seldom falling short of one hundred thousand, and in years of peace amounting sometimes to double that number. Each of the devotees pays a duty to the British government, and the gross amount of the money thus collected in the year 1816 was about two hundred and thirty thousand rupees.

It was formerly the custom for the priests to keep the thumb of the votary tied, until his contribution was made proportionate to the demands of their avarice; but at present, under the English government, the offerings are all voluntary. Here, however, as elsewhere, the congregating together of a promiscuous rabble, with passions excited by novelty and exercise, the cupidity, the tyranny, the dissoluteness of the priests, are the fertile parents of numerous crimes²⁷.

Benares, the holiest of Hindoo cities, may be said to hold in India the station which Rome occupied, three centuries ago, in Christendom. In the estimation of the Brahmins it forms no part of the terrestrial globe, which rests on the thousand-headed serpent *Ananta*, or "Eternity;" whereas Benares is fixed on the point of Siva's trident. Hence, they say, no earthquakes are ever experienced there. From this city there is a "royal road" to heaven. The shortest residence within its holy precincts secures salvation. Even beef-eating Englishmen who repair thither to breathe their last may obtain "absorption into Brahm;" and it would appear, from the accounts of the Hindoos, that one of our superstitious countrymen, whose conscience, perhaps, had troubled his understanding, was fain to avail himself of the privilege which Siva has bestowed upon his favourite dwelling-place. However, to make

²⁷ Hamilton, Description of Hindoostan, vol. i. p. 264—267. Ward, View of the History, Mythology, and Literature of the Hindoos, vol. iii. p. 346.

assurance doubly sure, he bequeathed to the Brahmins a sum of money for the construction of a temple after his death²⁸.

Among the objects which contribute to render Benares peculiarly holy is the celebrated Lingam, supposed to be a petrification of Siva himself! In honour of this mightiest of the deities the principal of the demigods have also set up an image of the Lingam in this city, which is now supposed to contain not less than one million images of this kind. Night and day therefore, as far as the influence of Hindooism extends, pilgrims with shaved heads and clothed in penitential garments, may be seen on the dusty roads, toiling on foot towards the Holy City²⁹.

Benares stands upon the northern bank of the Ganges, where the sinuosity of the sacred river forms a magnificent semicircle, of which its site occupies the external curve. The ground upon which it stands is considerably elevated, particularly towards the centre, from which point the rows of buildings descend in terraces, like the seats of an amphitheatre, to the water's edge. From the opposite shore, which is low and level, and projects itself inward between the horns of the half moon, the whole of this vast city, studded with innumerable pagan temples of remarkable beauty, and crowned by a lofty Mohammedan mosque, may be viewed at a single glance, rising, stair above stair, on the circular slope of the hill, or reflected with all its grandeur in the broad glassy surface of the Ganges. But, like Constantinople, and almost every other Oriental city, the interior of

²⁸ Hamilton, *Description, &c.* vol. i. p. 307. Ward, who was, perhaps, Hamilton's authority, observes, after relating the anecdote,—“I suppress the name of my countryman from a sense of shame.” Vol. iii. p. 347.

²⁹ If the pilgrim ride in a palanquin, or sail in a boat, he loses half the benefit of his pilgrimage. Ward, vol. iii. p. 345.

Benares falls very far short of what the picturesque beauty of its external appearance would seem to promise. The streets are crooked and dirty; and the houses, though in many cases six stories high, and built of stone, lose, by the narrowness of the streets, much of the effect which their bold irregular architecture is well calculated to produce.

"The number of temples," says Bishop Heber³⁰, "is very great, mostly small and stuck like shrines in the angles of the streets, and under the shadow of the lofty houses. Their forms, however, are not ungraceful, and there are many of them entirely covered over with beautiful and elaborate carvings, of flowers, animals, and palm branches, equalling in minuteness and richness the best specimens that I have seen of Gothic or Grecian architecture. The material of the building is a very good stone from Chunar, but the Hindoos here seem fond of painting them a deep red colour, and indeed of covering the more conspicuous parts of their houses with paintings in gaudy colours of flower-pots, men, women, bulls, elephants, gods and goddesses, in all their many-formed, many-headed, many-handed, and many-weaponed varieties. The sacred bulls devoted to Siva, of every age, tame and familiar as mastiffs, walk lazily up and down these narrow streets, or are seen lying across them, and hardly to be kicked up (any blows, indeed given them must be of the gentlest kind, or woe be to the profane wretch who braves the prejudices of this fanatic population), in order to make way for the Tonjon. Monkeys, sacred to Hanuman, the divine ape who conquered Ceylon for Râma, are in some parts of the town equally numerous, clinging to all the roofs and little projections of the temples, putting their impertinent heads and hands into every fruiterer's and confectioner's shop, and snatching the

³⁰ Narrative of a Journey, &c. vol. i. p. 372, 373.

food from the children at their meals. Fakirs' houses, as they are called, occur at every turn, adorned with idols, and sending out an unceasing tinkling and strumming of vinas, biyals, and other discordant instruments; while religious mendicants of every Hindoo sect, offering every conceivable deformity, which chalk, cow-dung, disease, matted locks, distorted limbs, and disgusting and hideous attitudes of penance can show, literally line the principal streets on both sides."

Prayâga, or Allahabad, situated on the confluence of the Jumna and the Ganges³¹, is another celebrated place of pilgrimage. Hither numerous pious persons from all parts of Hindoostan journey to bathe in the sacred river, in whose waters many devotees seek a voluntary death. "He," says Ward, "who has visited Gaya, Benares, and Prayâga, flatters himself that he is possessed of extraordinary religious merits³²." The pilgrim on his arrival first sits down on the edge of the river, where he causes his head and body to be shaved so that every hair may fall into the water, the Sacred Writings teaching that for every hair thus disposed of the penitent shall enjoy one million of years' residence in heaven. This ceremony being completed, he bathes, and either on that day or the following performs the obsequies of his deceased ancestors. The British government, careful to turn the superstition of the Hindoos to account, levies a tax of three rupees on each pilgrim³³. Prayâga, notwithstanding its holiness, appears never to have been a great or magnificent city, and is now still more desolate and ruinous than Dacca. By the

³¹ The Saraswati also is here said to join the Ganges and the Jumna under ground. Hamilton, vol. i. p. 300.

³² View of the History, &c. of the Hindoos, vol. iii. p. 347.

³³ Hamilton, Description, &c. vol. i. p. 300.

natives it is sometimes in derision called *Fakir-abad*, or 'the City of Beggars'³⁴."

Every person to whom India or its superstition has ever been an object of curiosity must be familiar with the name of Jagannâ'th. The shrine of this idol stands on the coast of Orissa, amidst level burning sands; and to those who sail up or down the Bay of Bengal appears in the distance like a vast black obelisk. It is constructed of enormous blocks of granite, transported with incredible labour from the neighbouring mountains, and consists of a grotesque pyramidal structure, about three hundred and fifty feet in height, and a spacious area, enclosed by a lofty wall. Around the interior of this wall there runs a gallery, supported by a double range of pillars, and forming two hundred and seventy-six arcades. The four faces of the pyramid are covered with sculptured figures, and its apex is crowned with ornaments of gilt copper, which flash and glitter in the sun. The interior of this stupendous structure, from which the light of heaven would appear to be excluded, is lighted up by a hundred lamps which burn perpetually before the idol³⁵.

The image, which some writers have imagined to be of black stone, is of wood, and renewed every three years, when the original bones of Krishna are removed by a Brahmin from the belly of the old idol to that of the new one. The priest, during this awful operation, covers his eyes, lest the sight of such mysterious relics should consume him like light-

³⁴ Heber, Journal, &c. vol. i. p. 439.

³⁵ De Marlès, Histoire Générale de l'Inde, tom. i. p. 308—312. Anquetil Duperron says that the pagoda is several leagues distant from the sea; and that the city is surrounded by numerous pagodas with groves and gardens. Zend Avesta, Disc. Prelim. tom. i. p. 81, 82. See also Sonnerat, Voyage aux Indes, tom. i. p. 218.

ning. This salutary terror effectually represses in the minds of the worshippers all desire to see Krishna's bones³⁶. Multitudes of dancing-girls, or sacred courtezans, have their dwellings in the precincts of this temple; and as idolatry is generally favourable to vice, so it more especially encourages it here, where the presiding demon is but the personification of murder and licentiousness.

But in describing this place it may, perhaps, be proper to borrow the language of an eye-witness. "We know that we are approaching Jagannât'h," says Dr. Buchanan, "(and yet we are more than fifty miles from it,) by the human bones which we have seen for some days strewed by the way. At this place we have been joined by several large bodies of pilgrims, perhaps two thousand in number, who have come from various parts of northern India. Some of them, with whom I have conversed, say that they have been two months on their march, travelling slowly in the hottest season of the year, with their wives and children. Some old persons are among them who wish to die at Jagannât'h. Num-

³⁶ One instance, however, is recorded of a devotee who indulged this fatal curiosity. "The Rajah of Burdwan, Kirti Chandra, expended, it is said, twelve lacs of rupees in a journey to Jagannât'h, and in bribing the Brahmins to permit him to see these bones. For the sight of the bones he paid two lacs of rupees; but he died in six months afterwards *for his temerity*." Ward, vol. iii. p. 349, *note*. Anquetil Duperron tells a story of a Dutchman, who, upon being admitted into the temple, and seeing the sparkling eyes of Jagannât'h, of which the one was of carbuncle, the other of ruby, grew enamoured of the latter, and had the ingenuity to obtain possession of the object of his affection, apparently without meeting with the fate of the Rajah of Burdwan. Zend Avesta, Disc. Prélim. tom.i. p. 82. The practice of inserting eyes of precious stones in the statues of the gods prevailed among the Greeks. Even in Phidias's Minerva, the eyes were of brilliant gems. See Plato, in the Greater Hippias.

bers of pilgrims die on the road; and their bodies generally remain unburied. On a plain by the river, near the pilgrim's caravansera, at this place, there are more than a hundred skulls. The dogs, jackalls, and vultures, seem to live here on human prey³⁷."

The amazed traveller proceeded, with an imagination already sickened by the scene he had beheld, but anticipating spectacles still more strange. Arrived within sight of the temple, he observes:—"Many thousands of pilgrims have accompanied us for some days past. They cover the road before and behind, as far as the eye can reach. At nine o'clock this morning, the temple of Jagannât'h appeared in view at a great distance. When the multitude first saw it, they gave a shout and fell to the ground and worshipped. I have heard nothing to-day but shouts and acclamations, by the successive bodies of pilgrims. From the place where I now stand I have a view of a host of people like an army, encamped at the outer gate of the town of Jagannât'h; where a guard of soldiers is posted to prevent their entering the town, until they have paid the pilgrim's tax. I passed a devotee to-day, who laid himself down at every step, measuring the road to Jagannât'h by the length of his body, as a penance of merit to please the god³⁸."

³⁷ Buchanan, Christian Researches, p. 19.

³⁸ Buchanan, *Christ. Researches*, p. 20. On the subject of the Pilgrim's tax, mentioned by Dr. Buchanan, a certain degree of misunderstanding appears to exist. The East India Company has been supposed to encourage idolatry for the purpose of participating in its unhallowed gains. But this charge appears to be unjust. Its object, in levying the tax, which amounts in some cases to one, in others to six rupees, seems rather to have been to repress and mitigate the madness of idolatry, by rendering it expensive and difficult. And the result justifies this interpretation of their conduct. For, during several years after the conquest of Cuttak by the English, the tax was not levied; in consequence of which prodigious multitudes of pilgrims thronged to the temple, of whom many

As he drew near the gate, the prodigious multitude of pilgrims, meeting in the great road leading to the city, like the confluence of a thousand streams, presented the appearance of a living torrent, rolling onward with an irresistible impulse. Some secret design seemed to occupy the minds of all. On perceiving an European in the midst of them, they raised a tremendous shout, but it was not a shout of menacing or disapprobation. All castes and tribes of men may mingle together, and eat from the same table, in the presence of Jagannâ't'h, who knows no distinction of rank or sect. The sight of their fellow-traveller inspired these wretched devotees with the determination to force their way into the city in his train, without paying the pilgrim's tax, for they had travelled far, with indigence and misery for their companions. The traveller was apprised of his danger by an old sannyasi, but it was too late; the mob was now in motion, and with a tumultuous shout pressed violently towards the gate. The guard within, perceiving his danger, opened it, and the multitude, rushing through, bore him forward in the torrent into Jagannâ't'h. The struggle to enter now became terrific. The way was narrow and choked up by the crowd, and as, in a rabble so agitated and fanatical, neither the weakness of sex nor the infirmity of old age was regarded, thousands appeared

thousands perished on the road through fatigue, disease, or want. Anquetil Duperron remarks that he encountered on the way to Jagannâ't'h an army of six thousand sannyasis, armed with sabres, bows, matchlocks, &c., all exhibiting manifestations of insolent ferocity. These fanatical ruffians no doubt subsisted during their journey on rapine and plunder; and when this resource failed them, and charity was not equal to supply its place, starvation and death was their inevitable fate. In spite of the tax vast numbers still perish; sometimes, perhaps, not more than two hundred in the year, but on other occasions the number may exceed two thousand. Ward, vol. iii. p. 349, 350.

about to be suffocated or trampled to death, when suddenly one of the side-posts of the gate, which was of wood, gave way, and fell to the ground. This circumstance alone appears to have prevented the loss of lives.

Being now within the city Dr. Buchanan hastened to witness the dismal fane, and the worship there offered up to the idol. "Buddruck," says he, "is but the vestibule of Jagannât'h. No record of ancient or modern history can give, I think, an adequate idea of this valley of death. It may be truly compared with the valley of Hinnom." "This morning I viewed the temple; a stupendous fabric, and truly commensurate with the extensive sway of the 'horrid king.' As other temples are usually adorned with figures emblematical of their religion, so Jagannât'h has representations (numerous and varied) of that vice which constitutes the essence of his worship. The walls and gates are covered with indecent emblems in massive and durable sculpture I have also visited the sand plains by the sea, in some places whitened by the bones of the pilgrims, and another place a little way out of the town, called by the English the Golgotha, where the dead bodies are usually cast forth, and where dogs and vultures are ever seen." "There is scarcely any verdure to refresh the sight near Jagannât'h; the temple and town being nearly encompassed by hills of sand which has been cast up in the lapse of ages by the surge of the ocean. All is barren and desolate to the eye, and in the ear there is the never intermitting sound of the roaring sea."

No writer, either ancient or modern, has given a more appalling picture of superstition than is presented us by Dr. Buchanan in his account of Jagannât'h. Over a part of this picture, however, he was compelled to let fall a curtain. This curtain decency forbids us to remove. It conceals abominations, if

possible, still more horrible than those which the early fathers³⁹ of the Christian church objected to the pagans of the west, in the existence of which we should hesitate to believe, did we not find them still subsisting in a province of our own empire. "I have returned home," continues the traveller, "from witnessing a scene which I shall never forget. At twelve o'clock of this day, being the great day of the feast, the Moloch of Hindoostan was brought out of his temple amidst the acclamations of hundreds of thousands of his worshippers. When the idol was placed on his throne, a shout was raised by the multitude, such as I had never heard before. It continued equable for a few minutes, and then gradually died away. After a short interval of silence, a murmur was heard at a distance; all eyes were turned towards the place, and behold a *grove* advancing. A body of men, having green branches or palms in their hands, approached with great celerity. The people opened a way for them; and when they had come up to the throne, they fell down before him that sat thereon, and worshipped. And the multitude again sent forth a voice, 'like the sound of a great thunder.' But the voices I now heard were not those of melody or of joyful acclamation, for there is no harmony in the praise of Moloch's worshippers. Their number indeed brought to my mind the countless multitude of the Revelations; but their voices gave no tuneful hosanna or hallelujah, but rather a yell of approbation united with a kind of hissing applause. I was at a loss how to account for this latter noise, until I was directed to notice the women, who emitted a sound like that of whistling, with the lips

³⁹ Clemens Alexandrinus, Admon. ad Gentes, p. 25, where he speaks of certain indecent appellations of Bacchus. See Menage 'Origini della Lingua Italiana;' and Vossius in Pomp. Melam. lib. ii. cap. 2, p. 133.

circular and the tongue vibrating; as if a serpent would speak by their organs, uttering human sounds.

“The throne of the idol was placed on a stupendous car or tower, about sixty feet in height, resting on wheels which indented the ground deeply as they turned slowly under the ponderous machine. Attached to it were six cables, of the size and length of a ship’s cable, by which the people drew it along. Thousands of men, women, and children pulled by each cable, crowding so closely that some could only use one hand. Infants are made to exert their strength in this office, for it is accounted a merit of righteousness to move the god. Upon the tower were the priests and satellites of the idol surrounding his throne. I was told that there were about a hundred and twenty persons upon the car altogether. The idol is a block of wood having a frightful visage painted black, with a distended mouth of a bloody colour. His arms are of gold, and he is dressed in gorgeous apparel. The other two idols are of a white and yellow colour. Five elephants preceded the three towers, bearing towering flags; dressed in crimson caparisons, and having bells hanging to their caparisons, which sounded musically as they moved. I went on in the procession, close by the tower of Moloch; which, as it was drawn with difficulty, ‘grated on its many wheels harsh thunder.’ After a few minutes it stopped; and now the worship of the god began. A high-priest mounted the car in front of the idol, and pronounced his obscene stanzas in the ears of the people, who responded at intervals in the same strain. ‘These songs,’ said he, ‘are the delight of the god. His car can only move when he is pleased with the song.’ The car moved on a little way, and then stopped. A boy of about twelve years old was then brought forth to attempt something yet more lascivious, if peradventure the

god would move. The 'child perfected the praise' of his idol with such ardent expressions and gesture, that the god was pleased, and the multitude emitting a sensual yell of delight, urged the car along; after a few minutes it stopped again. An aged minister of the idol then stood up, and with a long rod in his hand, which he moved with indecent action, completed the variety of this disgusting exhibition. I felt a consciousness of doing wrong in witnessing it. I was also somewhat appalled at the magnitude and horror of the spectacle; I felt like a guilty person on whom all eyes were fixed, and I was about to withdraw. But a scene of a different kind was now to be presented. The characteristics of Moloch's worship are obscenity and blood. We have seen the former. Now comes the blood:—

“After the tower had proceeded some way, a pilgrim announced that he was ready to offer himself a sacrifice to the idol. He laid himself down in the road before the tower, as it was moving along, lying on his face, with his arms stretched forwards. The multitude passed round him, leaving the space clear, and he was crushed to death by the wheels of the tower. A shout of joy was raised to the god. He is said to *smile* when the libation of blood is made. The people threw cowries, or small money, on the body of the victim, in approbation of the deed. He was left to view a considerable time, and was then carried to the Golgotha, where I have just been viewing his remains⁴⁰.”

The other places of pilgrimage, as Râmêswara⁴¹,

⁴⁰ Buchanan, Christian Researches, p. 22—28. See also the account of the temple of Jagannâtha given by Mansbach, in the Transactions of the Royal Asiatic Society, vol. iii. p. 253—260.

⁴¹ Râmêswara, near Cape Comorin, received its name and sanctity from the seventh incarnation of Vishnu in the form of Râma. Asiat. Res. iii. 564.

Gangâ-Sâgara, Ayodhya, &c., appear to possess inferior attractions, as they are resorted to by much fewer pilgrims. But at Hurdwar, or Hari-dwârâ, (i. e. "the gate of Hari, or Vishnu,") a city erected near the pass through which the Ganges bursts from the mountains, two millions and a half of devotees have been known to be collected together during the festival. The object of the pilgrims in repairing thither is to bathe, for a certain number of days, in the waters of the sacred river, at this consecrated spot. In addition to religious motives, however, the pilgrims are likewise actuated by the desire of gain; for, as among the Mohammedans at Mecca, the festival is converted into a fair, where a very extensive annual commerce is transacted. The motley multitude is composed of natives of Caubul, Cashmere, Lahore, Serinagur, Bhutan, Kumaon, and the plains of Hindoostan, whose dress, features, and manners afford the most striking contrasts. From some of the very distant countries above mentioned, whole families, men, women, and children, undertake the journey, some travelling on foot, some on horseback, and many, particularly women and children, in long heavy carts, railed, and covered with sloping matted roofs, to defend them against the sun and wet weather; and during the continuance of the fair those serve also as habitations⁴².

In describing the principal festivals of the Hindoos, among whom,—to generalize the adage applied in Rajast'han to the court of Mewar,—there are "*nine* holidays out of *seven* days," I shall commence with those of the Rajpoot states. The first festival of the year is that of *Vasanti*, the lovely goddess of the spring. It commences on the fifth of the month of

⁴² Asiatic Researches, vol. vi. p. 311—313.

Magha, which, in 1819, corresponded with the 30th of January, and continues for forty days. During this period the utmost licence prevails; the lower classes indulge in intoxication; and even "the most respectable individuals, who would at other times be shocked to utter an indelicate allusion, roam about with the groups of bacchanals, reciting stanzas of the warmest description in praise of the powers of nature, as did the conscript fathers of Rome during the Saturnalia. In this season, when the barriers of rank are thrown down, and the spirit of democracy is let loose, though never abused, even the wild Bhil, or savage Mâr, will leave his forest or mountain shade to mingle in the revelries of the capital, and decorating his ebon hair or tattered turban with a garland of jessamine, will join the clamorous parties that perambulate the streets⁴³."

During this festival they celebrate the *Ahaira*, or "Spring Hunt," which ushers in the merry month of Phâlguna. The dresses worn on this occasion are wholly or partly green, and are distributed by the prince among his chiefs and followers. The hour for sallying forth to slay the wild boar in honour of Gauri, the Indian Ceres, is carefully fixed by the royal astrologer; and as success in this sacred hunt is supposed to be ominous of future good, no means are neglected to secure it, either by scouts previously discovering the lair, or the desperate efforts of the hunters to slay the animal when roused. When the boar is discovered, the spot is immediately surrounded by the hunters, who endeavour by loud shouts and vociferations to start the game. Frequently a whole drove breaks at once from the thicket. Then every horseman at once impels his steed, and with lance or sword, regardless of rock, ravine, or tree, presses on the foe, whose knowledge

⁴³ Annals of Rajast'han, vol. i. p. 563.

of the country is of no avail when thus circumvented, and the ground soon reeks with gore, with which that of the horse or his rider is not unfrequently mingled. It would, says Colonel Tod, appal even an English fox-hunter to see the Rajpoots driving their steeds at full speed, bounding like the antelope over every barrier,—the thick jungle covert, or rocky steep, bare of soil or vegetation,—with their lances balanced in the air, or leaning on the saddle-bow slashing at the boar. On these hunting expeditions the royal kitchen takes the field with the sportsmen, and when the repast, of which all partake, has been prepared in some rural spot, they renew their toils, or return, if the hunt be over, in triumph to the capital⁴⁴.

“As Phâlguna advances, the bacchanalian mirth increases; groups are continually patrolling the streets, throwing a crimson powder at each other, or ejecting a solution of it from syringes, so that the garments and visages of all are one mass of crimson. On the eighth, emphatically called the *Phâg*, the Rana joins the queens and their attendants in the palace, when all restraint is removed, and mirth is unlimited. But the most brilliant sight is the playing of the *hólî* on horseback, on the terrace in front of the palace. Each chief who chooses to join has a plentiful supply of missiles, formed of thin plates of mica or talc enclosing this crimson powder, called *abîra*, which, with the most graceful and dexterous horsemanship, they dart at each other, pursuing, caprioling, and jesting. This part of it much resembles the Saturnalia of Rome of this day, when similar missiles are scattered at the carnival. The last day, or *Poonum*, ends the *hólî*, when the *nakaras* from the Tripolia summon all the chiefs with their retinues to attend their prince, and accompany

⁴⁴ Annals of Rajast'han, vol. i. p. 565, 566.

him in procession to the *chougan*, their Champ de Mars. In the centre of this is a long sala or hall, the ascent to which is by a flight of steps; the roof is supported by square columns, without any walls, so that the court is entirely open. Here, surrounded by his chiefs, the Rana passes an hour, listening to the songs in praise of *Holica*, while a scurrilous couplet from some wag in the crowds reminds him that exalted rank is no protection against the licence of the spring Saturnalia. . . . While the Rana and his chiefs are thus amused above, the buffoons and itinerant groups mix with the cavalcade, throw powder in their eyes, or deluge their garments with the crimson solution. To resent it would only expose the sensitive party to be laughed at, and draw upon him a host of those bacchanals; so that no alternative exists, between keeping entirely aloof or mixing in the fray. On the last day the Rana feasts his chiefs, and the camp breaks up with the distribution of *khandas narsal*, or swords and cocoa-nuts, to the chiefs, and all whom the king delighteth to honour. These khandas are but 'of lath,' in shape like the Andrea Ferara, or long cut-and-thrust, the favourite weapon of the Rajpoot. They are painted in various ways, like harlequin's sword, and meant as a burlesque, in unison with the character of the day, when war is banished, and the multiplication, not the destruction of man is the behest of the goddess who rules the spring. At night-fall the forty days conclude with the burning of the *hólî*, when they light large fires, into which various substances, as well as the crimson *abîra*, are thrown, and around which groups of children are dancing and screaming in the streets like so many infernals. Until three hours after sunrise of the new month of Cheyt these orgies are continued with increased vigour, when the natives bathe, change their garments, worship, and return

to the rank of sober citizens ; and princes and chiefs receive gifts from their domestics⁴⁵."

On the seventh of the Hindoo month of Cheyt (or Chaitra) the Rajpoot matrons celebrate the festival of *Sitta* (or *Sitalâ*), the goddess of children. Her shrine in Mewar is situated upon the top of an isolated hill, in the valley of Oodipoor, whither all the married ladies of the capital proceed with their offerings. The worship of the Goddess of Spring still continues. The ladies of Oodipoor, accompanied by their lords, repair on the fifteenth of this month to the groves and gardens, where parties, crowned with chaplets of roses, jessamine, or oleander, assemble for the purpose of feasting and mirth.

But the most classical of Hindoo festivals is that which the Rajpoots celebrate during nine days (the number sacred to the Creative Power), in honour of the beneficent Gauri, and denominated the "Festival of Flowers." *Gauri*, it should be observed, is another name for Bhavani, the wife of Siva, a divinity who bears, under many of her aspects, a stronger analogy with Venus than with Ceres. This festival takes place at the vernal equinox, when nature, in these almost tropical regions, "is in the full expanse of her charms, and the matronly Gauri casts her golden mantle over the beauties of the verdant Vasanti. Then the fruits exhibit their promise to the eye ; the air is impregnated with aroma, and the crimson poppy contrasts with the spikes of golden grain, to form a wreath for the beneficent Gauri⁴⁶."

⁴⁵ Annals of Rajast'han, vol. i. p. 567, 568.

⁴⁶ " *Gauri* is one of the names of *Isa*, or *Parvati*, wife of the greatest of the gods, Mahādêva, or Iswara, who is joined with her in these rites, which almost exclusively appertain to the women. The meaning of *Gauri* is 'yellow,' emblematic of the ripened harvest, and the votaries of the goddess adore her effigies, which are those of a matron painted the colour of ripe

The ceremonies commence on the entrance of the sun into Aries (the opening of the Hindoo year), with the formation of earthen images of Bhavani and Siva, which are immediately placed together. A small trench is then opened in the earth, in which barley is sown. The ground is irrigated, and artificial heat supplied, until the grain begins to germinate, when the ladies join hands, and dance round the trench, invoking the blessing of Bhavani on their husbands. After this the young corn is taken up, and presented by the ladies to their husbands, who wear it in their turbans. Other rites, known only to the initiated, having been performed during several days within the houses and palaces, the images are adorned, and prepared to be carried in procession to the lake.

“At length the hour arrives, the martial nakaras give the signal ‘to the cannonier without,’ and speculation is at rest when the guns on the summit of the castle of Ekling-ghur announce that Gauri has commenced her excursion. The cavalcade assembles on the magnificent terrace, and the Rana surrounded by his nobles leads the way to the boats, of a form as primitive as that which conveyed the Argonauts to Colchis. The scenery is admirably adapted for these fêtes, the ascent being gradual from the margin of the lake, which here forms a fine bay, and gently rising to the crest of the ridge on which the palace and dwellings of the chiefs are built. Every turret and balcony is crowded with spectators, from corn; and though her image is represented with only two hands, in one of which she holds the lotus, which the Egyptians regarded as emblematic of reproduction, yet not unfrequently they equip her with the warlike couch, the discus, and the club, to denote that the goddess, whose gifts sustain life, is likewise accessory to the loss of it, uniting, as Gauri and Kali, the characters of life and death, like the Isis and Cybele of the Egyptians.” Colonel Tod, i. 570.

the palace to the water's edge ; and the ample flight of marble steps which intervene from the Tripolia, or triple portal, to the boats, is a dense mass of females in variegated robes, whose scarfs but half conceal their ebon tresses adorned with the rose and the jessamine. A more imposing or more exhilarating sight cannot be imagined than the entire population of a city thus assembled for the purpose of rejoicing, the countenance of every individual, from the prince to the peasant, dressed in smiles. Carry the eye to heaven, and it rests on ' a sky without a cloud ;' below is the magnificent lake, the even surface of the deep blue waters broken only by palaces of marble, whose arched piazzas are seen through the foliage of orange groves, plantain, and tamarind ; while the vision is bounded by noble mountains, their peaks towering over each other, and composing an immense amphitheatre. Here the deformity of vice intrudes not ; no object is degraded by inebriation ; no tumultuous disorder or deafening clamour, but all wait patiently, with eyes directed to the Tripolia, the appearance of Gauri. At length the procession is seen winding down the steep, and in the midst, borne on a throne gorgeously arrayed in yellow robes, and blazing with ' barbaric pearl and gold,' the goddess appears : on either side the two beauties wave the silver *châmara*⁴⁷ over her head, while the more favoured damsels act as harbingers, preceding her with wands of silver : the whole chaunting hymns. On her approach, the Rana, his chiefs and ministers, arise, and remain standing until the goddess is seated on her throne, close to the water's edge, when all bow, and the prince and his court take their seat in the boats. The females then form a circle round the goddess, unite hands, and with a measured step,

⁴⁷ The *châmara* is a fan or fly-brush, usually made of the tail of the *yak* or cow of Tartary (*Bos grunniens*).

and various graceful inclinations of the body, keeping time by beating the palms at particular cadences, move round the image singing hymns, some in honour of the goddess of abundance, others on love and chivalry, and embodying little episodes of national achievements, occasionally sprinkled with *double entendres*, which excite a smile and significant nod from the chiefs, and an inclination of the head of the fair choristers. The festival being entirely female, not a single male mixed in the immense groups, and even Iswara himself, the husband of Gauri, attracts no attention, as appears from his ascetic or mendicant form begging his dole from the bounteous and universal mother. It is taken for granted that the goddess is occupied in bathing all the time she remains, and ancient tradition says death was the penalty of any male intruding on these solemnities. At length, the ablutions over, the goddess is taken up and conveyed to the palace with the same forms and state. The Rana and his chiefs then unmoor their boats, and are rowed round the margin of the lake, to visit in succession the other images of the goddess, around which female groups are chaunting and worshipping, as already described; with which ceremonies the evening closes, when the whole terminates with a grand display of fireworks, the *finale* of each of the three days dedicated to Gauri⁴⁸."

"The festival of *Kâmadeva*, the God of Love, is celebrated during the last days of spring. Although the hot winds have already begun to blow, causing the flowers to droop, and depriving the verdure of its freshness, the rose still continues to bloom, even amidst all the heats of summer, affording the beautiful Rajpoot girls the most fragrant chaplets to adorn their hair. They likewise during this festival adorn their tresses, 'long and black as a tempestuous

⁴⁸ Annals of Rajast'han, vol. i. p. 571, 572.

winter night,' with garlands of jasmin, white and yellow, and of the *magra* and *champaca*, which delight in extreme heat. Of the same flowers they weave bracelets for their arms, or variegated wreaths, which they wear as pendant collars. The ladies of Rajpootana exhibit, in their devotion to the God of Love, the same fervour of enthusiasm as is shown by their husbands, the bravest of the brave, in the worship of the Indian Mars. But no where, even in this land of violent passions, is the adoration of Kâmadeva more ardent than among the ladies of Oodipoor, 'the City of the Rising Sun,' who, during the continuance of his festival, invoke the power of this 'God of Gods' in songs and hymns composed by the sacred bards of antiquity⁴⁹.

"The *Norâtri*, or 'Nine Days' Festival,' celebrated by the Rajpoot in honour of the 'God of War,' commences on the first day of the Indian month Asoj. During this festival, which is peculiar to the martial tribes, the Worship of the Sword, that 'imposing rite,' as Colonel Tod justly terms it, which appears to have descended to them from their Scythian ancestors, takes place with great pomp and ceremony. The prince, after fasting, ablution, and prayer, orders the great double-edged scimitar, the emblem of Mars, to be brought forth from the hall of arms to receive the homage of the court. It is then carried in procession to the Gate of Krishna, where it is delivered to the *Raj-Yogi*, or chief of the monastic warriors of Mewar, by whom it is placed on the altar of Heri, the God of Battle. Early in the afternoon the chiefs and their retainers are assembled by the sound of the *nakaras*, and proceed in the train of the Rana to the royal stables, where a buffalo is sacrificed in honour of the war-horse. The cavalcade then

⁴⁹ Colonel Tod, *Annals of Rajast'han*, vol. i. p. 577.

repairs to the temple of Devi. The Rana, seating himself beside the Raj-Yogi, presents the old warrior with two pieces of silver and a cocoa-nut, and, having performed homage to the sword, returns in procession to the palace. On the following day several victims are sacrificed, some on the Field of Mars, others in the temple of *Amba Mata*, the Universal Mother. The ceremonies are continued for nine days, during which, among other rites, the steeds and elephants, caparisoned, after bathing in the sacred lake, in costly magnificent housings, receive the homage of their riders. On the ninth day the great scimitar is brought back in state to the palace by the chief of the monastic warriors, who is presented with a dress of honour; while the second in command, who has performed various austerities during the nine days, has his patera, or hollow gourd, filled with gold and silver coin. The whole body of Yogis are then invited to a feast, presents are made to the chiefs, and the festival concludes with the worship of the sword, the shield, and the spear, which takes place within the palace. At three o'clock in the morning the prince retires to rest, and the Norâtri is at an end⁵⁰."

"The 'Festival of Lamps,' celebrated on the *ides* of Kartic, in honour of Lakshmi, the 'Goddess of Wealth,' is one of the most brilliant fêtes of Rajast'han, called the Dewali, when every city, village, and encampment exhibits a blaze of splendour. The potters' wheels revolve, for weeks before, solely in the manufacture of lamps, and from the palace to

⁵⁰ Colonel Tod, *Annals of Rajast'han*, vol. i. p. 584—586. The Rajpoot princes, partial to holidays, cavalcades, processions, and every thing which induces an exhibition of martial pomp, continue the ceremonies even to the eleventh day, but the Norâtri properly terminates with the ninth.

the peasant's hut, every one supplies himself with them, in proportion to his means, and arranges them according to his fancy. Stuffs, pieces of gold, and sweetmeats are carried in trays, and consecrated at the temple of Lakshmi, to whom the day is consecrated. The Rana on this occasion honours his prime minister with his presence at dinner, and this chief officer of state, who is always of the mercantile caste, pours oil into a *terra cotta* lamp, which his sovereign holds; the same libation of oil is permitted by each of the near relations of the minister. On this day it is incumbent upon every votary of Lakshmi to try the chance of the dice, and from their success in the dewali, the prince, the chief, the merchant, and the artisan foretel the state of their coffers for the ensuing year⁵¹."

On the ninth and tenth of April, the famous *Dhól-jâtra* or Swinging Festival is celebrated, in honour of Kali. The crowd assembled on this occasion at Calcutta is generally immense. Musical instruments rouse the worshippers early in the morning, and the multitude, many of whom bear torches, hasten to the scene of action from every street and lane of the city, accompanied by numerous fanatical devotees, who walk or dance along, torturing themselves fearfully as they proceed. Doubtless the devotion of these men is sincere. They hope, by thus anticipating the judgment of heaven, to avert the chastisement which their crimes, perhaps, merit but too well. The exhibition, however, of their penance is highly revolting. They thrust spears through their tongues, fling themselves from elevated scaffolds upon beds of sharp pikes, insert iron hooks through the muscles of their sides, by which they are lifted up, suspended to the end of a pendulous beam, and whirled round as a penance of merit to appease the goddess.

⁵¹ Annals of Rajast'han, vol. i. p. 597.

Independently of these fanatics, however, the scene is eminently animated and picturesque. "The music," says Bishop Heber, who was present at the festival of 1825, "consisted chiefly of large double drums, ornamented with plumes of black feathers, like those of a hearse, which rose considerably higher than the heads of the persons who played on them; large crooked trumpets, like the *litui* of the ancients, and small gongs suspended from a bamboo, which rested on the shoulders of two men, the last of whom played upon it with a large thick heavy drumstick, or cudgel. All the persons who walked in the procession, and a large majority of the spectators, had their faces, bodies, and white cotton clothes daubed all over with vermilion, the latter to a degree which gave them the appearance of being actually dyed rose colour. They were also crowned with splendid garlands of flowers, with girdles and baldrics of the same. Many trophies and pageants of different kinds were paraded up and down on stages drawn by horses or bullocks. Some were mythological, others were imitations of different European figures, soldiers, ships, &c., and, in particular, there was one very large model of a steam-boat. The devotees went about with small spears thrust through their tongues and arms, and still more with hot irons pressed close against their sides. All were naked to the waist, covered with flowers, and plentifully raddled with vermilion, while their long black wet hair hung down their backs almost to their loins. From time to time, as they passed us, they laboured to seem to dance, but in general their step was slow, their countenances expressive of resigned and patient suffering, and there was no appearance that I saw of any thing like frenzy or intoxication⁵²."

⁵² Narrative of a Journey, &c. vol. i. p. 100, 101.

At Allahabad the same traveller beheld, in the month of September, the Festival of Râma and Sita, which he describes in his usual lively amusing manner. It is now considered merely as a show, and consists in a dramatic representation, which lasts during several days, of Râma's history and adventures. As no religious import is attached to the various ceremonies that take place, it is attended without scruple even by Musulmans. "I found Râma, his brother Lakshmana, and his betrothed wife Sita," says the Bishop, "represented by three children of about twelve years old, seated in Durbar, under an awning in the principal street of the Sepoy lines, with a great crowd round them, some fanning them, of which, poor things, they had great need, some blowing horns and beating gongs and drums, and the rest shouting till the air rang again. The two heroes were very fine boys and acted their parts admirably. Each had a gilt bow in his left hand, and a sabre in his right, their naked bodies were almost covered with gilt ornaments and tinsel, they had high tinsel crowns on their heads, their foreheads and bodies spotted with charcoal, chalk, and vermilion, and altogether perfectly resembled the statues of Hindoo deities,

' Except that of their eyes alone
The twinkle show'd they were not stone.'

Poor little Sita, wrapt up in a gorgeous veil of flimsy finery, and tired to death, had dropped her head on her breast, and seemed happily insensible to all which was going on. The Brahmin sepoy, who bore the principal part in the play, made room, with great solicitude, for us to see. I asked a good many questions, and obtained very ready answers in much the same way, and with no more appearance of reverence and devotion than one should receive from an English mob at a puppet-show. 'I see Râma, Sita,

Lakshmana, but where is Hanuman?' (the famous monkey general). 'Hanuman,' was the answer, 'is not yet come; but that man,' pointing to a stout soldier of singularly formidable exterior, 'is Hanuman, and he will soon arrive.' The man began laughing as if half ashamed of his destination, but now took up the conversation, telling me that next day was to be a far prettier play than I now saw, for Sita was to be stolen away by Râvana and his attendant evil spirits; Râma and Lakshmana were to go to the jungle in great sorrow to seek for her,

‘Râma, your Râma to green wood must hie!’

‘but then (laughing again) I and my army shall come, and we shall fight bravely, bravely, bravely.’ The evening following I was engaged, but the next day I repeated my visit; I was then too late for the best part of the show, which had consisted of a first and unsuccessful attack by Râma and his army on the fortress of the gigantic ravisher. That fortress however I saw, an enclosure of bamboos covered with paper and painted with doors and windows, within which was a frightful paper giant, fifteen feet high, with ten or twelve arms, each grasping either a sword, an arrow, a bow, a battle-axe, or a spear. At his feet sate poor little Sita as motionless as before, guarded by two figures to represent demons. The brothers, in a splendid palkee, were conducting the retreat of their army; the divine Hanuman, as naked and almost as hairy as the animal whom he represented, was gambolling before them with a long tail tied round his waist, a mask to represent the head of a baboon, and two great painted clubs in his hands. His army followed, a number of men with similar tails and masks, their bodies dyed with indigo, and also armed with clubs.... There yet remained two or three days of pageant before Sita’s

release, purification, and re-marriage to her hero lover; but for this conclusion I did not remain in Allahabad. At Benares, I am told, the show is on such occasions really splendid. The Raja attends in state with all the principal inhabitants of the place, he lends his finest elephants and jewels to the performers, who are children of the most eminent families, and trained up by long previous education. I saw enough however at Allahabad to satisfy my curiosity. The show is now a very innocent one, but there was a hideous and accursed practice in 'the good old times,' before the British police was established, at least if all which the Musulmans and English say is to be believed, which shows the Hindoo superstition in all its horrors. The poor children, who had been thus feasted, honoured, and made to contribute to the popular amusement, were, it is asserted, always poisoned in the sweetmeats given them in the last day of the show, that it might be said their spirits were absorbed into the deities whom they had represented. Nothing of the sort can now be done. The children, instead of being brought for the purpose, from a distance by the priests, are the children of neighbours whose prior and subsequent history is known, and Râma and Sita now grow old like other boys and girls⁵³."

The last, and in the greater part of India, the most famous of all the Hindoo festivals, is that called *Pongol*, celebrated on the last three days of the year. On this occasion the Hindoos devote the whole day to mutual visits and compliments, as Europeans do the first day of the year. The cause of their rejoicing is two-fold: first, that the month of December, every day of which is unlucky, is about to expire; second, that it is to be succeeded by a month of which every day is fortunate. To avert the baleful

⁵³ Narrative, &c. vol. i. p. 446—450.

effects of the expiring month, a number of Sannyasis proceed, about four o'clock in the morning, from door to door, beating on a metallic plate which produces a piercing sound. The people, being thus roused from sleep, are counselled to take wise precautions, and to guard against the evil presages of the month, by expiatory offerings, and sacrifices to Siva, who presides over it. With this view, every morning, the women scour a space of about two feet square before the door of the house, upon which they draw several white lines with flowers. Upon these they place several little balls of cow-dung, sticking in each a citron blossom. These balls with their flowers are collected every day, and preserved until the conclusion of the festival, when the women, who are here the sole actors, place them in a basket, and, preceded by musical instruments, march in procession, with great rejoicing and clapping of hands, to the public tank or some desert place where they cast away the relics. The first day is passed in feasting. On the second, which is sacred to the sun, married women purify themselves by bathing with all their garments on. Rising dripping out of the stream they in that condition dress rice and milk in the open air, in honour of the God of Obstacles. The third day, when the men alone perform, is devoted to the worship of the cow, the emblem of Bhavani. They are first sprinkled with holy water, like the horses in the Circensian games; the devotees next make four prostrations before them; their horns are then painted with various colours; garlands of flowers, and strings of cocoa-nuts and other fruit are put round their necks, which, being shaken off as they walk or run about, are picked up by the devout, who preserve them as so many sacred relics. The consecrated animals are then driven in a body through the villages, accompanied and followed by crowds of

people, who make a discordant noise upon various musical instruments. During the remainder of the day the cows are permitted to stray whithersoever they please, and feed in every field without restraint. The festival concludes by taking the images of the gods from the temples, and carrying them in procession, with great pomp, to the spot where the cattle have been collected. A number of dancing-girls move in front of the crowd, in honour of the idols, and pause from time to time, "to exhibit their wanton movements, and charm the audience with their lascivious songs⁵⁴."

⁵⁴ Dubois, Description of the Character, Manners and Customs of the People of India, p. 386—389. We have in the preceding pages confined ourselves to an enumeration of only a few of the principal festivals of the Hindoos. Those who wish to obtain further information on the subject we must refer to Ward's View of the History, &c. of the Hindoos, vol. ii. p. 22, &c. (third edition); and to Sir William Jones's dissertation on the lunar year of the Hindoos, in the Asiatic Researches, vol. iii. p. 257—293, where a very complete list of all the Hindoo festivals, arranged according to the months in which they occur, is given.

CHAPTER VII.

CHARACTER—MANNERS—AND CUSTOMS.

THE manners of a people are merely the modes in which their national character developes itself in the ordinary business of life. Justly to appreciate the manners of a foreign nation is a task of extreme difficulty, not only to the historian who, for the most part, can only view them as they are reflected in the descriptions of others; but also for the traveller who is supposed to contemplate them as they are in themselves. For it often happens that travellers see rather with the eyes of their predecessors than with their own, and only make their experience an excuse for continuing to be enslaved by their old prejudices. Besides, in the case of the Hindoos, no traveller can speak, from personal experience, upon the general topic, the field of observation being much too large to be thoroughly investigated during the greatest extent of life indulged to man. Happily, however, a division of labour has taken place. Numerous individuals, scattered by choice or chance over the vast scene of Hindoostan, following each the bent of his own inclinations, have described with more or less of judgment and accuracy separate portions of the great whole. We thus inherit, as it were, the rich harvest sown by their toils. The immense picture, reduced to a moderate compass by the industry of those who, like the officers of the ancient kings of Persia, have been to us as so many eyes and ears, can now be taken in by the eye at a single glance. If, therefore, we succeed in forming an intelligible notion

of Hindoo character and manners, much of the credit will be due to the able enlightened travellers who have removed the obstacles which formerly obstructed the sight of philosophers, and by their united efforts placed the entire champaign, clothed in all its vivid variegated colours, before the sight.

From various causes, the greater number of which appear to have been in operation before the beginning of history, the national character of the Hindoos unites in its development great uniformity with the most striking variety; there being in every Hindoo, of every caste, some indescribable peculiarity denoting his affinity with his nation, while each of the innumerable tribes or hordes into which the vast mass of the population is divided, is distinguished by certain traits of manners peculiar to itself¹. It would, however, be an endless as well as a useless task to describe all the more minute moral features which characterize the various small masses into which this great family of mankind is broken up. A brief recapitulation of the more striking and remarkable, and which, in most cases, are shared in common by the whole nation, is all that a well-regulated curiosity can require. We shall endeavour to trace the natural course of the life of a Hindoo, and examine his mode of acting, from his entrance into the world, until his spirit, according to his own creed, returns to the Being from whom it emanated, or is condemned to act over in a new body the drama of life again. The honest performance of this task will necessarily lead us to speak of customs and usages extremely different from our own, and

¹ "The shades of moral distinction," says Colonel Tod, "which separate these races, are almost imperceptible; while you cannot pass any grand natural barrier without having the dissimilarity of *customs* and *manners* forced upon your observation." *Annals of Rajast'han*, vol. i. p. 608.

therefore offensive to our tastes. The Hindoos are, in fact, a comparatively barbarous people. Their religion is intimately allied with grossness, cruelty, and licentiousness. The principle, therefore, which should refine and purify is there converted into an instrument of corruption. Nature is not even left to itself. The aid of art and of religious pageantries is called in to arouse passions which, beneath the burning sun of India, rush towards their object with uncontrollable impetuosity. For this reason the picture of Hindoo manners must be anything but a beautiful exhibition of pastoral innocence. Yet in so vast a scene it is not to be supposed that all is dark. Some sunny spots there are in this dismal wilderness, upon which the mind dwells with satisfaction.

Even before his birth the Hindoo is an object of solicitude to his parents. The pregnant mother is treated with great tenderness and indulgence, and ceremonies are performed to avert the influence of malignant spirits.

When the father first comes to visit his new-born offspring, he, as a good omen, puts some money into its hand, and all those relations who are present do the same. On the fifth day after her confinement, the mother bathes; and on the sixth, the goddess Shashthi is worshipped with peculiar rites in the shed where the child was born². On the eighth day, that there may be as little intermission as possible in the ceremonies, eight kinds of parched pulse and rice, prepared within the house, are carried forth and sprinkled before the door, apparently as an offering to some divinity. These are immediately collected and eaten by the poor children of the neighbourhood. On the twenty-first day all the

² Ward's View of the History, Literature, and Mythology of the Hindoos, vol. iii. p. 155, &c. (third edition.)

women of the family assemble under the shade of a fig-tree, and again worship the goddess Shashthi ; after which, if the infant be a male, the mother is regarded as pure ; but if it be a female, her purification is not complete in less than a month.

As soon as the ceremonies of confinement are concluded, the father, whose opulence enables him to defray the expense of looking into futurity, immediately sends for an astrologer to cast the infant's nativity. The astrologer quickly obeys the summons. His astrolabe, his compasses, his stellar tables, his scrolls of cabalistical characters are laid before him ; he inquires the exact moment of the child's birth, consults the stars, or the demons who preside over them, and then unfolds the roll of its destiny, describing in dark mysterious language the events of its future life, as far forward as he is paid for. This prophetic record the parents preserve as a treasure, and consult as often as any good or evil happens to their child. Some persons content themselves with recording the astrological or astronomical signs under which the infant is born. Others merely commit the date to writing. And the poor preserve no memorial whatever.

The child being born, and its fortunes regularly predicted by an astrologer, the next point is to bestow upon it a name. This, among the Hindoos, is a matter of great importance. The ceremony commonly takes place on the tenth or twelfth day after nativity³, and the name selected is generally that of some god or goddess, (the repetition of the names of the gods being considered meritorious,) and never that of the father or mother. Sometimes the names of flowers or trees are given to children, as the Lily, the Rose, or the Palmyra ; the choice being generally

³ See Menu, chap. ii. ver. 30.

the privilege of the mother, while the father divulges the matter to his friends. On some occasions, probably when the mother desires to choose one name and the father another, two lamps are placed over two names beginning with the same letter, and fate is supposed to decide for that appellation over which the lamp burns most brightly. When parents have lost many children, whose names were soft-sounding and agreeable, they sometimes bestow upon the next child a name of harsh and rugged sound, hoping by this means to defeat the fatal effects of their neighbours' envy, to which they attribute their former misfortune. If the child survive to a certain age, imagining the danger to be over, they usually add some agreeable epithet to the original name.

Hindoo women suckle their children much longer than Europeans, and in fact may frequently be seen sitting down in the fields or before their doors with a child five or six years old standing beside them, drawing the breast. Until they are six months old children are fed entirely upon their mother's milk. Wet nurses are seldom employed. Very young children go naked, those of the rich until their second or third year, those of the poor until their sixth or seventh.

In many parts of Hindoostan children—or at least female children—are not regarded as a blessing. "When a female is born, no anxious inquiries await the mother—no greetings welcome the new comer, who appears an intruder upon the scene, which often closes in the hour of its birth. But the very silence with which a female birth is accompanied, forcibly expresses sorrow, and we dare not say that many compunctious visitings do not obtrude themselves on those who, in accordance with custom and imagined necessity, are thus compelled to violate the sentiments of nature. Families may

exult in the *Satis* which their cenotaphs pourtray, but none ever heard a Rajpoot boast of the destruction of his infant progeny⁴."

In his journey through Rajpootana and Guzerat, Bishop Heber was curious to collect information respecting the extent to which this infernal practice prevails at present. It was once hoped that the exertions of Major Walker, formerly Resident at Baroda, had in a great measure put a stop to it; but these hopes, it has since been discovered, were unfounded. "Unhappily, pride, poverty, and avarice are in league with superstition to perpetuate these horrors. It is a disgrace for a noble family to have a daughter unmarried, and still worse to marry her to a person of inferior birth, while they have neither the means nor the inclination to pay such portions as a person of their own rank would expect to receive with them. On the other hand, the sacrifice of a child is believed, surely with truth, to be acceptable to 'the evil powers,' and the fact is certain, that though the high-born Rajpoots have many sons, very few daughters are ever found in their palaces, though it is not easy to prove any particular instance of murder, or to know the way in which the victims are disposed of. The common story of the country, and probably the true one, for it is a point on which, except with the English, no mystery is likely to be observed, is that a large vessel of milk is set in the chamber of the lying-in woman, and the infant, if a girl, is immediately plunged into it. Sir John Malcolm, however, who supposes the practice to be on the decline, was told that a pill of opium was usually given. Through the influence of Major Walker it is certain that many children were spared, and previous to his departure from Guzerat, he received the most affecting compliment which a good

⁴ Annals of Rajast'han, vol. i. p. 636.

man could receive, in being welcomed at the gate of the palace, on some public occasion, by a procession of girls of high rank, who owed their lives to him, and who came to kiss his clothes and throw wreaths of flowers over him, as their deliverer and second father. Since that time, however, things have gone on very much in the old train, and the answers made by the chiefs to any remonstrances of the British officers is, 'Pay our daughters' marriage portions, and they shall live!' Yet these very men, rather than strike a cow, would submit to the cruellest martyrdom⁵."

Even in Ceylon we find traces of the same barbarous manners. "The horrible practice of female infanticide," says Mrs. Heber, "still prevails in some districts in the island; in the last general census, taken in 1821, the number of males exceeded by 20,000 that of the females; in one district there were to every hundred men but fifty-five women; and in those parts where the numbers were equal, the population was almost exclusively Musulman. The strange custom of one woman having two, or even more husbands, and the consequent difficulty of marrying their daughters, in a country where to live single is disgraceful, seem to be the causes of this unnatural custom. An astrologer is consulted on the birth of a female child, and if he pronounces her to have been born under evil auspices, she is exposed alive in the woods, to be destroyed by beasts of prey or by ants, generally, I was happy to hear, without the consent of the mother⁶."

The motive which prompts the Rajpoot to commit these murders is no doubt the same, as Colonel Tod remarks, as that which in barbarous Catholic countries studded the land with convents; but we can by no

⁵ Heber's Journal, &c. vol. ii. p. 518, 519.

⁶ Narrative of a Journey, &c. vol. iii. p. 178.

means agree with this author in considering the murder of a daughter less criminal than immuring her in a convent; nor can all our respect for the nobility or rank of the Hindoo warrior induce us to palliate in any way the enormity of the sacrifice which he imagines himself called upon to make to the pride of birth. "The Rajpoot," says Colonel Tod, "raises the poniard to the breast of his wife, rather than witness her captivity, and he gives the opiate to the infant, whom, if he cannot portion and marry to her equal, he dare not see degraded⁷." This, we think, is paying too much deference to the prejudices of a barbarian. The question, if the Rajpoot had the sagacity to discern it in its true light, is, whether he shall degrade himself into a sanguinary ruffian, with soiled conscience, and odious manners, or incur the risk—for it is at most but a risk—of seeing his daughters united in marriage to individuals less wealthy and distinguished than himself, or, which is always possible, eat their father's bread till Providence remove them from the world. Neither the Hindoo religion, cruel as it is, nor the Hindoo laws, authorize this barbarity. But the laws which regulate marriage among the Rajpoots powerfully promote child-murder. Intermarriage between persons of the same tribe, though centuries may have intervened since the branching off from the parent stock of the families to which the individuals respectively belong, is regarded as incest. Every tribe has therefore to look abroad, to a race distinct from its own, for suitors for the females. But this is not the principal cause. It is vanity, the vanity of a rude barbarian, who respects himself and imagines he is respected by others, exactly in proportion to the degree of vain empty pomp which he displays

⁷ *Annals of Rajast'han*, vol. i. p. 636.

on certain occasions, that is the real idol to which the Rajpoot offers up his daughters. Colonel Tod supposes that by the enactment of sumptuary laws the evil might be abated, if not extirpated; but adds that the Rajpoots were never sufficiently enamoured of despotism to permit it to rule within their private dwellings. "The plan proposed, and in some degree followed," says he, "by the great Jey Sing of Ambere, might with caution be pursued, and with great probability of success. He submitted to the prince of every Rajpoot state a decree, which was laid before a convocation of their respective vassals, in which he regulated the daeja or dower, and other marriage expenditure, with reference to the property of the vassal, limiting it to one year's income of the estate. This plan was however frustrated by the vanity of the Chondawut of Saloombra, who expended on the marriage of his daughter a sum even greater than his sovereign could have afforded; and to have his name blazoned by the bards and genealogists, he sacrificed the beneficent views of one of the wisest of the Rajpoot race. Until vanity suffers itself to be controlled, and the aristocratic Rajpoot submit to republican simplicity, the evils arising from nuptial profusion will not cease⁸."

But we gladly quit this painful topic, to describe the mode in which the business of education is conducted in Hindoostan. On this, as on most other points, the Hindoos differ exceedingly in their practice from the rest of mankind. The ordinary routine of education generally commences when the child has reached its fifth year, at which time it is taught by its father to write the alphabet, or sent for the purpose to the village school. In the families of the rich, governors are employed, who, besides

⁸ Annals of Rajast'han, vol. i. p. 637.

imparting the first principles of learning, endeavour to form and polish the manners, teaching the child how to conduct himself towards his parents, his friends, his spiritual teacher, &c. Though the Hindoo system of manners does not exact from children so rigid an observance of the maxims of filial piety as is required by the laws of China, the parental dignity is nevertheless guarded by numerous practices tending to inspire veneration and awe. The boy or youth who is taught from the cradle to address his father as "My Lord," his mother as "My Lady," on returning home from a visit or a journey, bows profoundly to his parents, and taking the dust, if there be any, from their feet, places, or seems to place it, on his head.

The characters of the alphabet are not learned, as in Europe, by being pointed out in a book, and having their names pronounced aloud. The boy first writes them with a stick or with his finger upon the ground; next upon a palm-leaf with an iron stylus or a reed; and lastly upon a green plantain leaf. From the simple characters he proceeds to the compound, to words, and the figures of arithmetic. During this period of their education, all the boys in the school, with a monitor at their head, stand up twice a day, and repeat their lessons. The schools open early in the morning, and close at sunset; but about four or five of the hottest hours of the day are given up to play and refreshment. Corporal punishment is permitted. Though their gains are small, the schoolmasters, who are all Sudras or Brahmins, are generally respectable men. While engaged in teaching they generally sit cross-legged, upon an antelope or tiger-skin, or on a mat of palm-leaves, spread upon the ground opposite their pupils; and their appearance and demeanour are grave and venerable.

In the gardens or sacred groves, where the schools⁹ are usually held, a statue of the Lingam, springing in a cylindrical form from a basin representing the Yoni, is commonly placed. Besides this figure, rude images of Ganesa and Saraswati, the god and goddess of learning and eloquence, are commonly set up at the vestibule of the school, and the students, as they enter, turn their eyes upon these images, and, raising their hands towards heaven, worship the gods, exclaiming as they pass, "Adoration to thee, thou true master!" or, addressing the two divinities, "May you be worshipped!"

The blessings of a superior education are very partially diffused in India, even among the Brahmins. Forbes met with a few of this priestly caste in Guzerat, who had studied at Benares, and understood Sanscrit; but neither in that province, nor anywhere else in India, is an acquaintance with this language common. "Those towns on the banks of the Nerbudda, so famous," says he, "for Brahmin seminaries, contain numerous schools for the education of other boys: these are generally in the open air, on the shady side of the house. The scholars sit on mats or on cow-dung floors, and are taught as much of religion as their caste admits of, also reading,

⁹ The Hindoo schools are not, like those of Europe, immense edifices, the sight of which, says Bartolomeo, might induce a Hindoo to believe that we were more anxious to possess great edifices than great men. "Les jeunes Indous," says he, "à moitié nus se rassemblent partout, dans les jardins, sous les palmiers." *Voyage aux Indes Orientales*, tom. ii. p. 18. "The allowance of schoolmasters," says Ward, "is very small: for the first year, a penny a month, and a day's provisions. When a boy writes on the palm-leaf, twopence a month; after this, as the boy advances in learning, as much as fourpence or eightpence a month is given." *View of the History, Literature, &c. of the Hindoos*, vol. i. p. 161. Some of these masters teach gratuitously, or are paid by the temples. *Bartolomeo*, tom. ii. p. 20.

writing, and arithmetic ; the two latter by making letters and figures in sand upon the floor. Education, like every thing else among the Hindoos, is extremely simple ; that of the girls is generally confined to domestic employments¹⁰."

The Abbé Dubois, who bestows his chief attention on the Brahmins, remarks that the proper business of a youth of this caste, before marriage, consists in a course of rigorous study, in a strict observance of the rules and discipline of his order. He is expected to show the utmost deference to his father and mother, and a ready obedience to the orders of his superiors. With regard to politeness in the ordinary intercourse of life, the Abbé's testimony is contradictory, sometimes attributing to his old friends the utmost ease and suavity of manners, at other times representing them as rude, gross, abusive, overbearing. Truth may lie between. However this may be, as soon as the young Brahmin has learned to read and write, " he is taught the Vedas, and the *mantras* (short prayers or invocations of the deities), which he gets by heart. He then advances to other sciences according to the degree of his docility and quickness of capacity. If he has the means of paying teachers, the study of the various idioms of India, and above all the Hinduvi, at least in the southern provinces, occupies the greater part of his leisure. During this immature period he is not to use betel, nor put flowers in his hair, nor ornament his body or forehead with sandal. Neither must he look at himself in a mirror. He must bathe daily, and offer the sacrifice of the *homa* twice a day. In short, his whole attention must be occupied in forming himself upon the true model of the institutions of his caste.

" It is not easy for children to live under such restraint, and accordingly very few are found who

¹⁰ Forbes, Oriental Memoirs, vol. ii. p. 505, 506.

follow all that is prescribed to them. Nothing is more common, for example, than to see them with their foreheads decorated with sandal, and their mouths full of betel. And it is not likely that other rules which are prescribed on the points of form, should be better observed¹¹."

The majority of modern Brahmins are ignorant of Sanscrit. And the majority of those who profess to acquire it resemble "the peasantry in the Catholic countries of Europe, who learn to read Latin that they may be able to chaunt the Psalms on Sundays at church." However, the Abbé, as well as Forbes, acknowledges the existence of a few Sanscrit scholars, and observes that there were some of them so disinterested as to teach the Vedas gratuitously to their disciples.

Among the praiseworthy habits inculcated by a Hindoo education, those which relate to the cleanliness of the person are the most remarkable. These habits, which belong to the Hindoo nation in general, who may be ranked among the cleanest nations in the world, more especially distinguish the Brahmins. But here, as elsewhere, we discover their invincible propensity to fall into extremes. If a Hindoo has been present at a funeral, he forthwith considers himself unclean, and, before he can return home, must purify his person by immersion in some pond or river. The very receiving of the news of the death of some relation, though at the distance of a thousand miles, renders him unclean, and the bathing of the person necessary¹².

Among the warlike tribes of Northern India, as among the ancient Greeks, music forms a part of education, and one of the principal amusements of

¹¹ Description of the Manners, &c. of the People of India, p. 101.

¹² Ibid. p. 108, 109.

the Rajpoots, though it would be thought indecorous to be considered a performer. Homer describes Achilles as delighting in the music of the harp, and says,

“With this he soothes his mighty soul, and sings
Th’ immortal deeds of heroes and of kings;”

and Chund, the Homer of Rajast’han, remarks of his hero, the Chohan, that he was “master of the art,” both vocal and instrumental. “Whether profane music was ever common may be doubted; but sacred music was a part of early education with the sons of kings. Râma and his brothers were celebrated for the harmonious execution of episodes from the grand epic the Râmâyana. The sacred canticles of Jayadeva were set to music, and apparently by himself, and are yet sung by the Chobis. The inhabitants of the various monastic establishments chaunt their addresses to the deity, and I have listened with delight to the modulated cadences of the hermits, singing the praises of Pataliswara from their pinnacled abode of Aboo¹⁸.”

The literary attainments of the Rajpoots, though by no means extensive, are generally sufficient to enable them to read their grants or agreements for “black-mail;” and they have proceeded one step beyond our English nobility in the reign of King John, when few of the barons were able to sign their names to the Magna Charta. Still we suspect that the intellect is but poorly cultivated among the Rajpoots. Colonel Tod thinks it high praise, in speaking of the Rana of Oodipoor, to say that he possesses an easy epistolary style; but admits that his ability is confined to the mere playing skilfully with words. It should be remembered, however, that the glory of India has departed from her. Nei-

¹⁸ Annals of Rajast’han, vol. i. p. 649, *note*.

ther her princes nor her people are now what they once were.

Nevertheless, considerable intellectual energy is from time to time exhibited by the rulers of Northern India. "The familiar epistolary correspondence of the princes and nobles of Rajast'han would exhibit abundant testimony of their powers of mind: they are sprinkled with classical allusions, and evince that knowledge of mankind which constant collision in society must produce. A collection of these letters, which exist in the archives of every principality, would prove that the princes of this country are upon a par with the rest of mankind, not only in natural understanding, but, taking their opportunities into account, even in its cultivation. The prince who in Europe could quote Hesiod and Homer with the freedom that the Rana does on all occasions Vyâsa and Vâlmîki, would be accounted a prodigy; and there is not a divine who could make application of the ordinances of Moses with more facility than the Rana of those of their great lawgiver Menu. When they talk of the wisdom of their ancestors, it is not a mere figure of speech. The instruction of their princes is laid down in rules held sacred, and must have been far more onerous than any European system of university education, for scarcely a branch of human knowledge is omitted. But the cultivation of the mind and the arts of polished life must always flourish in the ratio of a nation's prosperity, and from the decline of the one we may date the deterioration of the other with the Rajpoot. The astronomer has now no patron to look to for reward. There is no Jaya Sinha to erect such stupendous observatories as he built at Delhi, Benares, Oojein, and at his own capital; to construct globes and armillary spheres, of which, according to their own and our system, the Cotah prince has two, each

three feet in diameter. The same prince (Jaya Sinha) collated De la Hire's tables with those of Ūlug Beg, and presented the result to the last emperor of Delhi, worthy the name of the great Mogul. To these tables he gave the name of Zîj Mohammed Shâhî. It was Jaya Sinha who, as already mentioned, sought to establish sumptuary laws throughout the nation to regulate marriages, and thereby prevent infanticide, and who left his name to the capital he founded, the first in Rajast'han.

"But we cannot march over fifty miles of country without observing traces of the genius, talent, and worth of past days; though, whether the more abstruse sciences, or the lighter arts which embellish life—all are now fast disappearing. Whether in the tranquillity secured to them by the destruction of their predatory foes, these arts and sciences may revive, and the nation regain its elevated tone, is a problem that time alone can solve¹⁴."

In Zalim Singh, the heir of Marwar, of whose history Colonel Tod gives the following outline, we have a favourable example of a cultivated Hindoo prince. "He was," says he, "the son of Rajah Beejy Singh, and a princess of Mewar; but domestic quarrels made it necessary to abandon the paternal for the maternal mansion, and a domain was assigned by the Rana which put him on a footing with his own children. Without neglecting any of the martial amusements and exercises of the Rajpoot, he gave up all those hours, generally devoted to idleness, to the cultivation of letters. He was versed in philosophical theology, astronomy, and the history of his country, and in every branch of poesy, from the sacred canticles of Jayadeva to the couplets of the modern bard, he was an adept. He composed and improvised with facility, and his

¹⁴ Annals of Rajast'han, vol. i. p. 650, 651.

residence was the rendezvous for every bard of fame. That my respected tutor did not overrate his acquirements, I had the best proof in his own ; for all which (and he rated them at an immeasurable distance compared with the subject of his eulogy) he held himself indebted to the heir of Marwar, who was at length slain in asserting his right to the throne¹⁵ in the desert." To complete this picture the following passage must be added. The writer, it will be seen, is an impassioned advocate of the Rajpoots ; his views are almost exclusively directed towards the bright side of the picture ; he even indulges occasionally in indignant sarcasms against his opponents ; but his general knowledge, his experience, and, above all, his ability, confer peculiar value on his testimony. "After some discourse," says he, describing an interview which took place during his travels, "on the history of past days, with which, like every other respectable Rajpoot, I found him perfectly conversant, the Ganora chief took his leave, with the same courteous and friendly expressions. It is after such a conversation that the mind disposed to reflection will do justice to the intelligence of these people ; I do not say this with reference to the baron of Ganora, but taking them generally. If by history we mean the relation of events in succession, with an account of the leading incidents connecting them, then are all the Rajpoots versed in this science : for nothing is more common than to hear them detail their immediate ancestry, or that of their prince for many generations, with the events which have marked their societies. It is immaterial whether he derives this knowledge from the chronicle, the chronicler, or both. It not only rescues him from the charge of ignorance, but suggests a comparison between him and those who constitute them-

¹⁵ Annals of Rajast'han, vol. i, p. 657.

selves judges of nationalities by no means unfavourable to the Rajpoot¹⁶."

To return, however, to the Brahmins, and the Hindoos in general. In his *seventh* or *ninth* year the youthful Brahminis introduced, by the investiture with the Cord, into the sacred caste¹⁷. Previous to this he is regarded as no better than a Sudra, and little or no care appears to be taken to keep the priest from the husbandman, or the soldier from the artisan who fabricates his sword; though various circumstances concur to interrupt the familiarity of the children of very high and very low castes. The amusements of children are much the same in all countries. In all the love of war, which appears to be among the most powerful passions of our nature, is very early developed. They divide themselves into two parties, representing two hostile nations, with certain fixed boundaries, and endeavour to make incursions into each other's territories, without being caught. Others, following the example of their parents, addict themselves to low gambling, as dice, throwing cowries, &c. Kites, leaping, wrestling, or boyish imitations of idolatrous ceremonies, enter also into the catalogue of their amusements. It is a peculiarity of Hindoo manners¹⁸ that youths frequently leave their home at a very early age, without the permission or knowledge of their parents, in order to perform a pilgrimage to some holy place, or for the purpose of bathing in the sacred waters of the

¹⁶ Annals of Rajast'han, &c. p. 692.

¹⁷ "In the eighth year from the conception of a Brahmin, in the eleventh from that of a Kshatriya, and in the twelfth from that of a Vaisya, let the father invest the child with the mark of his class." Menu, ii. 36, (Jones's Trans.) Dubois, Description of the People of India, p. 92.

¹⁸ Ward, View of the History, &c. of the Hindoos, vol. i. p. 162, 163; Bartolomeo, Voyage aux Indes Orientales, tom. ii. p. 30.

Ganges. Of these boys some return in a few months ; others never ; but they generally write to inform their parents to what holy place they have betaken themselves¹⁹.

The ceremony which constitutes the Brahmin youth a member of his sacred caste is remarkable. It is the commencement of his political life. Until this takes place, he is, in the estimation of the law, confounded with the vulgar herd, without privilege, without rank, little better than a nonentity. This is his investiture with the cord. According to the laws of Menu, which have not, however, been more scrupulously observed on this point than on many others, the Brahmin is to be distinguished from individuals of the secular classes by a *cord* (named *upavîta* in Sanscrit, in Bengali *paita*), which is worn depending from the left shoulder, and resting on the right side, below the loins. It consists of three thick twists of cotton, each formed of numerous smaller threads. These three separate twists, which, on marriage, are increased to *three times three*, are emblematical of the three great divinities,—Brahma, Vishnu, and Siva,—who constitute the Trimurti, or “Hindoo Trinity.”

The investiture with the cord is attended by considerable expense. The poorer Brahmins therefore, unable of themselves to furnish the necessary sums, have recourse to a contribution ; and Hindoos of every caste are said to regard liberality on such occasions as an act of very great merit. The *paita* itself requires to be made with much care and with numerous ceremonies. To avoid the pollution which would be caused by the touch of impure hands, the cotton of which it is composed must be gathered from the plant by the hands of Brahmins only.

¹⁹ Ward, *ubi supra*.

For the same reason it is to be spun and twisted by persons of the same caste.

When the *paita* has been properly manufactured, the father of the aspirant, who is thenceforward called *Brahmachâri*, commences by selecting, agreeably to the rules of astrology, the month, the week, the day of the week, and the minute of the day, most favourable for the performance of the ceremony. An entertainment is next to be prepared for the Brahmins, the materials of which are rice, peas, pumpkins, curdled milk, melted butter, cocoa, and the various kinds of fruit which happen to be in season. Betel in large quantities is to be provided, with pieces of new cloth for presents. New culinary utensils, both brazen and fictile, "unconscious of the fire," must likewise be procured; and these must never be used again. The ceremony and the entertainment continue four days, and at the close of each, gifts must be lavishly bestowed upon the guests. These, in general, are exceedingly numerous; for "an invitation is given to all the Brahmins, their relations and friends, to those who live in the place, and those who gave invitations on similar occasions of their own. In general, if any one were overlooked of those who have the right or the expectation of being invited, such a neglect would occasion disputes and animosities between the parties concerned that would rarely terminate but with life²⁰."

The guest first invited is the *Purohita*, or priest. On the day appointed he comes, bringing along with him the *paita*, or cord, with a quantity of mango leaves, the sacred herb *darbha*, or *kusa*, and an antelope's skin to sit upon. The guests being all assembled, the *Purohita* begins by invoking the household god; the house itself having been pre-

²⁰ Dubois, Description, &c. p. 93.

viously purified, by the floor and interior of the walls being rubbed with cow-dung diluted with water, while the exterior is decorated, like the old houses of France and Italy, with broad perpendicular stripes in red earth. Most of the rites are performed under a temporary shed, erected with many ceremonies in the court before the house. While the priest is chaunting his *mantras*, or prayers, the statue of Vighnêswara, the "God of Obstacles," is placed under the shed. Instead of the image they in many cases merely set up a small cone of cow-dung, or mud, which the charms of the priest are supposed to transform into a god. To propitiate this deity, whose wrath is peculiarly dreaded, a sacrifice of incense, burning lamps, and grains of rice tinged with red, is then offered up before the statue or cone.

Next all the married women present, widows being excluded from all scenes of this kind, as their presence would be ominous of misfortune, remove from the assembly, and purify themselves by bathing. Some then proceed to prepare the feast, while others return to the pandal, where, having caused the young Brahmachâri to sit down on a small stool, and anointed him with oil, they bathe and dress him in a new garment. They next adorn him with several trinkets, put round his neck a string of coral beads, and bracelets of the same material on his arms. Lastly, they stain the edges of his eyelids with black.

The novice's father and mother now cause him to sit down between them, in the midst of the assembly, and the women perform on him the ceremony of the *Arati*²¹. They then chaunt in chorus

²¹ This ceremony consists in placing upon a plate of copper a lamp made of paste of rice flour. When it has been supplied with oil and lighted, the women take hold of the plate with

the praises of the gods, with prayers for the young man's happiness. A sacrifice, consisting of betel, rice, and other kinds of food, is next offered up to the household god. The feast now commences. All the guests being seated in several rows, the women apart, and with their backs turned towards the men, the ladies of the house wait themselves upon the guests, and with their delicate fingers, spoons and forks being unknown, serve out the rice and other dishes. The plates are nothing but leaves of the banana or other trees, sewed together, and never used a second time.

Next day the invitations are renewed, and the company assembles as before. The father of the youth waits in person on each of his guests, bearing in his hand a cup filled with *akshata*, or stained rice, of which they take up a few of the grains, and stick them on their foreheads as an ornament. "The assembly being formed, the *Brahmachâri* with his father and mother all ascend the pile of earth thrown up beneath the shed, and seat themselves on three little stools. In the mean time the young man is bathed in the same manner as on the former day; they deck his brows with sandal and *akshata*, and gird his loins with a pure cloth, that is to say a cloth not handled since it was washed. All these ceremonies are accompanied with the songs of the women, the same as on the preceding day²²."

These ceremonies concluded, the priest enters, bearing fire in an earthen vase, which he places upon the pile. Several mantras are then recited. After which the father of the novice advances, and offers

both hands, and raising it as high as the head of the person for whom the ceremony is performed, describe a number of circles in the air with the plate and the burning lamp. The intention of the *Arati* is to avert the effect of evil glances. Dubois, p. 86.

²² Dubois, Description, &c. p. 95.

up a sacrifice to Fire and the Nine²³ Planets. The former, which is called the *homa*, the Brahmins alone have the privilege of performing. It is simply a fire, kindled with a kind of consecrated wood, into the flames of which they cast a little boiled rice sprinkled with melted butter. "The fire, thus consecrated, is afterwards carried into a particular apartment of the house, and kept up day and night with great care until the ceremony is ended. It would be considered a very inauspicious event, if for want of attention, or by any accident, it should happen to go out."

The women now come again upon the scene:—"Having procured a large copper vessel, well whitened over with lime, they go with it to draw water, accompanied with instruments of music. Having filled the vessel, they place in it perpendicularly some leaves of mango, and fasten a new cloth round the whole, made yellow with saffron water. On the neck of the vessel, which is narrow, they put a cocoa-nut stained with the same colour as the cloth. In this trim they carry it into the interior of the house, and set it on the floor upon a little heap of rice. There it is still farther ornamented with women's trinkets, after which the necessary ceremonies are performed to invite the god, and to fix him there. This perhaps is not the same as the god of the house, or rather it is the apotheosis of the vessel itself that is made in this case, for it actually becomes a divinity, receiving offerings of incense, flowers, betel, and other articles used in the sacrifices of the Brahmins.

²³ "The Hindoos reckon them nine, because, in addition to the seven which we admit with them, they add the increasing and waning moon, as two distinct planets. These nine are considered as malevolent deities; and they are generally sent by the magicians on the errand of tormenting the objects of their resentment." Dubois, p. 96.

Upon this occasion only, women act and perform the deification ; and it appears that the divinity resident in the vessel is female. But however this may be, the mother of the Brahmachâri, taking up in her hands this new divinity, goes out of the house, accompanied by the other Brahmin women, visits the festival, preceded by musical instruments, and makes the circuit of the village, walking under a sort of canopy which is supported over the head. Upon returning home she sets the *vessel god*, which she has in her hands, where it was formerly stationed under the shed, and with the assistance of some of the other women, she fixes in honour of the god two new cloths on the pillars of the alcove near which it is placed²⁴."

Having accomplished this ceremony, the women, who are fully employed and highly amused on those occasions, once more leave the house in search of mould from a nest of *karias*, or "white ants." With this they fill five small earthen vases, in which they sow nine sorts of grain, and moisten the whole with milk and water. These five vases are then converted by the mantras of the Brahmins into so many gods. The Pantheon being thus enriched with five new divinities, sacrifices of incense, rice, and betel are made to them, and the whole assembly bow down before the vases in adoration. The manes²⁵ of their ancestors are then invoked to be present at the feast. Then turning to the Brahmachâri, they bind on his arm a piece of bastard saffron with a yellow cord, the barber shaves his head, he is bathed, his brows are crowned with a

²⁴ Dubois, Description, &c. p. 96, 97.

²⁵ "The gods of their ancestors," according to Dubois; but we think it clear from the context that it should be rather the manes of their ancestors than their gods, who, in fact, were the same with their own. Description, &c. p. 97.

wreath of sandal leaves, and his loins are girt with a pure cloth.

A feast is now given to the young Brahmins, which is immediately succeeded by the most imposing ceremony which takes place during the investiture. "The father of the new Brahmin, having made the company retire to some distance, whilst he and his son are concealed behind a curtain, sits down upon the ground with his face turned towards the west, and making his son sit down beside him with his face towards the east, he whispers a deep secret in his ear, out of the mantras, and gives him other instructions analogous to his present situation. The whole is in a style which probably is little comprehended by the listener. Among other precepts, I am informed the father on one occasion delivered the following: 'Be mindful, my son, that there is one God only, the master, sovereign, and origin of all things. Him ought every Brahmin in secret to adore. But remember also, that this is one of the truths that must never be revealed to the vulgar herd. If thou dost reveal it, great evil will befall thee'²⁶."

In the evening, the sacred fire which had been kindled on the first day, and preserved with superstitious care, is brought forth from the house, and placed beside the youth under the pandal, with songs and rejoicing. Mantras are recited, the women chaunt new songs, and the discordant sound of various instruments rends the air. Betel and presents are then distributed, and the rites are concluded, though the entertainments usually continue during two days more²⁷.

In India, as in almost all eastern countries, the youth of both sexes are strictly separated; hence

²⁶ Dubois, Description of the Manners, &c. of the People of India, p. 98.

²⁷ Ibid. p. 91—99.

their usages relating to marriages offer many striking peculiarities. When it is known in his neighbourhood that a man has a daughter of a marriageable age, a lover very quickly presents himself; for in India few or no women are condemned to live in a state of celibacy. Sometimes both parties are infants, in which case the preliminaries are settled by the parents, who employ a *ghataka*, or "negotiator," to discover suitable partners for their children, and conduct the business of marriage. Among the Sudras boys are frequently married at the age of five years; the Brahmins, on the contrary, must delay the celebration of marriage until the boy, by the ceremony of the cord, has become a member of the sacred caste; that is, in general, until after his ninth year²⁸. According to the common practice, however, sixteen is, among the Brahmins, the age at which a youth is expected to seek a wife; who, on her part, must not exceed the age of four or five years²⁹. But, whatever may be the age of the contracting parties, the important business of courtship is generally transferred to a third person, who in most cases is the father of the lover.

When the youthful Brahmin, having completed his studies, expresses his desire to assume the rank of a married man, his father is directed by the laws to present him with a copy of the Vedas. Then the youth, decked with a garland of flowers, is to sit down on an elegant bed, and his father is to honour him with the gift of a cow, the symbol of Venus. The Hindoo legislator condescends to instruct the inexperienced novice in the choice of a partner. He cautions the lover against selecting a girl with *red*

²⁸ Ward, vol. i. p. 164. The age of *nine* years is fixed by the "Institutes of Menu" as the *earliest* at which a Brahmin may contract marriage. Chap. iii. ver. i.

²⁹ Dubois, Manners, &c. of the Hindoos, p. 100.

hair; from which we learn the fact that this coloured hair is sometimes found among Hindoo women. Neither should he choose a girl with no hair, or with too much; nor one deformed in her person; nor in delicate health; nor immoderately talkative; nor with inflamed eyes. But this is not all: the lover is to avoid a girl "with the name of a constellation, of a tree, or of a river, of a barbarous nation, or of a mountain, of a winged creature, a snake, or a slave, nor one with any name raising an image of terror. Let him choose for his wife a girl whose form has no defect, who has an agreeable name, who walks gracefully, like a phenicopteros or like a young elephant; whose hair and teeth are moderate respectively in quantity and size, whose body has an exquisite softness³⁰."

When the father of the lover determines to commence his suit, he first takes care to ascertain that he is not likely to suffer the affront of a refusal. He then, having fixed upon a fortunate day, selects a number of small presents, as a cocoa-nut, a little saffron, fine bananas, and a piece of muslin for the ladies of the harem, and, with these in his hands, proceeds towards the house of the bride elect. Should any animal of evil omen, as a cat, a fox, or a serpent cross the path before him, he returns home, and postpones the visit to a more fortunate day. The proposal having been made, and the presents offered, the father of the girl defers his answer, until one of those small lizards which creep about old walls, uttering a faint shrill cry, has chirped a favourable omen. As soon, however, as the lizard has *spoken*, as they say, the maiden's father, persuaded that the gods are propitious, gives his consent; and after the performance of numerous ceremonies, equivalent to our betrothment, the nuptial

³⁰ Institutes of Menu, chap. iii, ver. 9, 10.

day is fixed. This important day, selected by the astrologers, generally falls in one of the four months, —March, April, May, and June,—which the ancient legislators of Hindoostan set apart, as it were, for the solemnization of marriage, though the ceremony may also take place, under certain circumstances, in November and February. The selection of the four summer months for the celebration of marriage is traced by some writers to superstitious, and by others to civil motives. The labours of the field being almost wholly suspended during that portion of the year, on account of the intense heat, more leisure, it is observed, is then afforded for the proper conducting of this important transaction.

The ceremonies attending the celebration of marriage are numerous, and in some instances not a little ludicrous. During the night preceding the nuptial day, the houses of the parents of both bride and bridegroom resound with rude loud music, and burning lamps are placed at the doors by women, who utter wishes for the happiness and long life of the youth and his consort. At the same time balls of rice paste are set up with joy and laughter by the ladies, who, towards the close of the night, eat rice with the bride and bridegroom. Early on the following morning, the ladies again assemble. The hilarity recommences. With burning lamps, a vessel of pure water, balls of rice flour, and a quantity of betel in their hands, they proceed to visit the neighbouring families, and present them with betel.

They then return home, and the rites are continued. After placing the future husband and wife upon a frame-work, or wicket, of bamboo, and thrice waving round their feet a wisp of lighted straw, the women take a ball of thread, and encompassing the bamboo frame-work four times, bind the betrothed

pair together, fastening one end of the thread on the right arm of the youth, and the left arm of the maiden, with a few blades of durva grass³¹. The bodies of the bride and bridegroom are next anointed with fragrant unguents. When these ceremonies are completed, little offerings, intended to secure the happiness of the betrothed, are made at the houses of both parents to the manes of their deceased ancestors. Presents of betel, fruit, and sweetmeats are then exchanged between the bride and bridegroom; and in the course of the afternoon their heads are shaved. Immediately after the performance of this part of the ceremony, a large stone is placed in the midst of a small artificial pond of water, surrounded by trees, in which are suspended lamps with wicks made of the fruit of the thorn-apple plant. Upon this stone the bridegroom stands, and the women, with the burning lamps, rice-balls, &c.; in their hands, approach him in mystic file, and successively touch his forehead with the various objects which they bear. The bride, bridegroom, and all the principal personages concerned, fast until the whole ceremony of the nuptials is completed³².

In the marriages of persons of distinction, who expend vast sums on these occasions, the business is conducted with much pomp and splendour. In the night, and at a fortunate hour, the bridegroom, superbly dressed, glittering with golden ornaments,

³¹ The sort of grass named *dúrvá* in Sanscrit, is, according to Wilson, the *Agrostis linearis*; according to Carey, the *Panicum dactylon* of Linnæus.

³² Ward, vol. i. p. 170. "Le Brahme," says Bartolomeo, "fait agenouiller l'époux, lui met sur la tête une *romaglia* ou toque, une chaîne d'or au cou, un anneau d'or au doigt, du sandal et du *councouma* au front, y traçant avec son doigt une demi-lune, astre qui est en grande vénération chez les Indous." Voyage aux Indes Orientales, tom. ii. p. 49.

and having a gorgeous crown upon his head, proceeds in a gilded palankeen to the dwelling of the bride. In the palankeen stand four servants, one at each corner, fanning him, or waving over his head a kind of brush made from the tail of the cow of Tartary³³. Before him moves a long procession, consisting of servants bearing silver staves; a number of open carriages containing singers and dancing girls; horses, camels, and elephants richly caparisoned, one of which bears a huge metal drum, from which a loud hollow sound is elicited as the procession advances. The streets are illuminated by the flambeaux and tapers which the attendants carry in their hands, and by the numerous fireworks, placed on both sides of the road, which are discharged as they move along. Here and there among the crowd are several musicians, playing on various instruments. Since the conquest of India by the English, these musicians are frequently Europeans. Guns also are fired at intervals.

“At a marriage, the procession of which,” says Ward, “I saw some years ago, the bridegroom came from a distance, and the bride lived in Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced, as if in the very words of scripture, ‘Behold the bridegroom cometh, go ye out to meet him.’ All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession; some of them had lost their lights, and were unprepared; but it was then too late to seek them, and the cavalcade, something like the above, moved

³³ This brush is called *chamara*, because it is formed of the tail of the chamara, or wild cow (*Bos grunniens*), the hairs of which are exquisitely fine, and of a pale yellow tint. *Asiat. Research.* vol. iii. p. 560.

forwards to the house of the bride, at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed upon a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by seapoys. I and others expostulated with the doorkeepers, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment: 'And the door was shut!' I was exceedingly anxious to be present while the marriage formulas were repeated, but was obliged to depart in disappointment³⁴."

These marriage processions, when passing through the village, in coming from a distance to the bride's house, are frequently attacked in the darkness by mischievous boys and young men; but such rencontres, begun in sport, sometimes terminate seriously with the loss of many lives. The bridegroom, as soon as he has entered the house, is undressed by his father-in-law, who then clothes him with new garments. He is then conducted into an inner apartment, and made to stand upon a stool, beneath which a cow's head and various other sacred things are buried in the earth. The bride is then brought in upon another similar stool, covered with the old garments of the bridegroom, and borne seven times round her future lord; after which they gaze upon each other, approach, and sit down together. The father-in-law then presents the bridegroom with fourteen blades of the fragrant kusa grass, pours water into the palm of his right hand, and reads a mantra or in

³⁴ View of the History, &c. of the Hindoos, vol. i. p. 171, 172.

cantation over it. The water is then spilt on the ground. Other minute ceremonies follow. Then the officiating Brahmin, having directed the youth to put his hand into a vessel of water, approaches with the girl, and placing her hand upon that of her husband, binds them together with a garland of flowers. When the bride has been formally given and received, the garland of flowers is removed, while the father of the bride repeats the *Gâyatri*, or holiest verse of the Vedas. A kind of curtain is then drawn over the heads of the married pair, who once more regard each other; after which they are directed to bow to the Sâlagrâma and the company, and to invoke the blessing of the gods and Brahmins. During these ceremonies, portions of the *Misra*, a work on the various orders of the Hindoos, are rehearsed by the Ghatakas, and the foreheads of the guests marked with the powder of sandal wood. The bride and bridegroom are then fastened together by their garments, in token of union, and are then led back into the midst of the family³⁵.

Among a people who set little value upon time, ceremonies are always numerous; but although they may be amusing in the performance, the description of them is frequently tedious. We therefore omit several minute observances. But there are in different parts of the country variations in the marriage ceremonies, some of which should not, perhaps, be omitted. Among the Brahmins of Western India, the bridegroom, who in circumstances so important should be exempt from all sin, offers an expiatory gift to a person of his own order, which is supposed

³⁵ Ward, History, Literature, &c. of the Hindoos, vol. i. p. 163, 178; Dubois, Description of the People of India, p. 132, 146; Bartolomeo, Voyage aux Indes Orientales, tom. ii. p. 36, 78; Sonnerat, Voyage aux Indes, tom. i. p. 67, 85.

to purify him from all his transgressions. This act of charity is succeeded by a sort of interlude, which, as Dubois justly observes, appears very absurd in the midst of the marriage preparations. "The bridegroom feigns an eager desire to quit the country, upon a pilgrimage to Benares, to wash himself there in the sacred waters of the Ganges. He equips himself as a traveller, and being supplied with some provisions for the journey, he departs with instruments of music sounding before him, and accompanied by several of his relations and friends, in the same manner as when a person is really proceeding on that holy adventure. But no sooner has he got out of the village, than, upon turning towards the east, he meets his future father-in-law, who, learning the object of his expedition, stops him, and offers him his daughter in marriage, if he will desist from his journey. The pilgrim readily accepts the conditions, and they return together to the house³⁶."

On his return the ceremonies proceed as already described. In the midst of them, the youth is directed to seat himself with his face towards the east; his future father-in-law then approaches him, and, looking steadily in his countenance, imagines he beholds before him the god Vishnu. Under this impression, the youth, thus transformed into a celestial being by mistake, is propitiated with sacrifice, and the comedy is continued by his having his feet washed with water and with milk mixed with cow-dung. The persuasion of his divinity now vanishes, and he is ordered to fix all his thoughts upon the deities, first collectively, afterwards separately. "To this invocation of the gods, he subjoins that of the seven famous penitents, the five virgins, the ancestor gods, the seven mountains, the woods,

³⁶ Dubois, Description, &c. p. 140, 141.

the seas, the eight cardinal points, the fourteen worlds, the year, the season, the month, the day, the minute, and many other particulars which must be likewise named and invoked³⁷."

To this succeeds the joining of hands, and the libation of water, the primitive element, the symbol of Vishnu, over their united palms, by which the father solemnly resigns his daughter to her future lord. This ceremony, the most important of all, appears to be the foundation of the marriage. This being concluded, there follows another of but little inferior consequence. "All married women in India wear at their necks a small ornament of gold called *tahly*, which is the sign of their being actually in the state of marriage. When they become widows this ornament is removed with great form. There is engraved upon it the figure of Vighneswara, or of Lakshmi, or of some other divinity in estimation with the caste, and is fastened by a short string dyed yellow with saffron, composed of one hundred and eight threads of great fineness. Before tying it round the neck of the bride, she is made to sit down by the side of her husband, and, after some slight preliminary ceremonies, ten Brahmins make a partition with a curtain of silk, which they extend from one to another, between them and the wedded pair, while the rest are reciting the mantras, and invoking Brahma and Saraswati, Vishnu and Lakshmi, Siva and Parvati, and several more; always coupling each god with his consort. The ornament is now brought in to be fastened to the neck of the bride. It is presented on a salver, neatly decked and garnished with sweet smelling flowers. Incense is offered to it, and it is presented to the assistants, each of whom touches and invokes blessings upon it. The bride then turning

³⁷ Dubois, Description, p. 141.

towards the east, the bridegroom takes the tahly, and reciting a mantra aloud, binds it round her neck.

“Fire is then brought in, the bridegroom offers up sacrifice, and taking his bride by the hand, they walk thrice round the fire while the incense is blazing. He then stoops down, and taking the bride by the ankle, touches her with a small *sandal stone*, so called because it is made with paste of that odoriferous wood. During this ceremony it is prescribed that he shall have his thoughts fixed upon the ‘Great Mountain of the North,’ the original country of the Brahmins. After this two baskets of bamboo, regarded as the most pure of all wood, are brought in and placed close together. The bride and bridegroom step each into one of these baskets, where they stand upright. Two other baskets, filled with ground rice, are then introduced, of which one is delivered to each of the married pair, who alternately pour the contents over each other’s heads, until they are weary. Among some castes this part of the rites is performed by the attendants. It is meant to be an omen of their good fortune. In the marriage of great princes and Rajas, baskets of pearls are sometimes used during this ceremony instead of corn³⁸.”

On the fourth day of the festival the bridegroom and bride eat together from the same plate, in token of the most intimate union. But, during their whole lives, this is the first and last time, says Dubois, they ever sit down to a meal together³⁹. “On the

³⁸ Dubois, Description of the People of India, p. 141, 143.

³⁹ During his residence in the Maldivé Islands, Ibn Batuta, who had there married several wives, endeavoured to prevail on these ladies to honour him with their presence at table, but could never succeed. It was contrary to custom. See Travels of Ibn Batuta, p. 179. “To eat from the same

last day a ceremony is practised remarkable for its singularity. When the husband offers the sacrifice of the *homa*, and when in the usual form he is casting into the fire the boiled rice sprinkled with melted butter, the bride approaches and does the same on her part with rice that has been parched. This is the only instance that I know where a woman takes part in this sacrifice, which is the most sacred and solemn of all, except the Yajna⁴⁰."

These various ceremonies being concluded, and the marriage regarded as complete, the bride and bridegroom sleep upon the same mat, and rising up in the morning, proceed, after the performance of various new ceremonies, to their future home. The rites, however, are not yet exhausted. The husband's mother, with all the ladies of the family, now approaches the bride, muttering incoherent sounds, and having placed a fish in the folds of her garments, and put sweetmeats into the mouths of the bridal pair, pours milk mixed with red lead upon the young lady's feet, and places a measure of corn upon her head. They all then proceed into the interior of the house, the husband taking corn from the basket on his wife's head, and scattering it about as he moves. A burnt sacrifice is next offered, and the husband and wife take a small platter" has always been a mark of peculiar affection in the East. Colonel Tod, a curious and original observer of manners, describes the recognition of the rank of a prince of Cheetore, who had been nursed and educated in obscurity, by the practice of this custom. "A court was formed, when the faithful Assa Sah resigned his trust, and placed the prince of Cheetore 'in the lap of the Cotario Chohan,' as the 'great ancient' among the nobles of Mewar, who was throughout acquainted with the secret, and who, to dissipate the remaining scruples which attached to the infant's preservation, 'ate off the same platter with him.'" *Annals of Rajast'han*, vol. i. p. 317.

⁴⁰ Dubois, p. 144.

quantity of parched rice, and a number of the leaves of the *shami* tree (*Acacia suma*) in their hands, while the wife exclaims, "I am come from the family of my father into your family; and now my life and all I have are yours." The husband then walks seven times round a fire altar, invoking the god of that element to be witness of his vows, casts the rice into the flames, and taking up a little clarified butter, which is afterwards also thrown into the flames, replies to his wife, "Your heart is in mine, and my heart is in yours, and both are one." He then draws a veil over her face, to denote that henceforward he alone has the right to look upon her; and with a few additional rites, which need not be described, the festival of marriage concludes.

Among the warlike Rajpoots, who preserve more of the customs of their ancestors than any other tribe of Hindoos, the princes frequently allow their daughters to choose their own husbands⁴¹. The father, like Tyndarus of old, invites a number of princes to his court, where they are amused and entertained with feasting and mirth. The princess, who beholds the youthful assembly, consults her eyes, and is united to the object of her preference⁴². Alluding to this remarkable custom, Colonel Tod observes: "The romantic history of the Chohan

⁴¹ This public choice of a husband by a princess from a number of suitors assembled for the purpose, is in Sanscrit called *Swayamvara*. Several instances of this ceremony are mentioned in the old epic poems of the Hindoos. See the *Raghuvansa* of Câlîdâsa, chap. vi. (Stenzler's edition, London, 1832, p. 38, &c.), and the episode of Nala and Damayanti from the *Mahâbhârata*, chap. v. (Bopp's second edition, Berlin, 1832, p. 26, &c.) See also the *Institutes of Menu*, chap. ix. ver. 90.

⁴² The *Purânas*, cited by Ward, vol. i. p. 164.

emperor of Delhi abounds in sketches of female character, and in the story of his carrying off Sun-jogta, the princess of Canouj, we have not only the individual portrait of the Helen of her country, but in it a faithful picture of the sex. We see her from the moment when rejecting the assembled princes, she threw the garland of marriage round the neck of her hero, the Chohan, abandon herself to all the influences of passion—mix in a combat of five days' continuance against her father's array, witness his overthrow, and the carnage of both armies, and subsequently, by her seductive charms, lulling her lover into a neglect of every princely duty. Yet, when the foes of his glory and power invade India, we see the enchantress at once start from her trance of pleasure; and exchanging the softer for the sterner passions, in accents not less strong because mingled with deep affection, she conjures him, while arming him for the battle, to die for his fame, declaring that she will join him in the 'mansions of the Sun'⁴³.

To this we cannot resist the temptation to add another illustrative and highly striking anecdote from the annals of Jessulmere, the most remote of the Rajpoot states, and forming an oasis in the heart of the desert. "Raningdeo was lord of Poogul, a fief of Jessulmere; his heir, named Sadoo, was the terror of the desert, carrying his raids even to the valley of the Indus, and on the east to Nagore. Returning from a foray, with a train of captured camels and horses, he passed by Aureent, where dwelt Manik Rao, the chief of the Mohils, whose rule extended over one thousand four hundred and forty villages. Being invited to partake of the hospitality of the

⁴³ Annals of Rajasthan, vol. i. p. 623.

Mohil, the heir of Poogul, attracted the favourable regards of the old chieftain's daughter :

‘ She loved him for the dangers he had passed ;’

for he had the fame of being the first riever of the desert. Although betrothed to the heir of the Rahtore of Mundore, she signified her wish to renounce the throne to be the bride of the chieftain of Poogul ; and in spite of the dangers he provoked, and contrary to the Mohil chief's advice, Sadoo, as a gallant Rajpoot, dared not reject the overture, and he promised to accept the *coco*, if sent in form to Poogul. In due time it came, and the nuptials were solemnized at Aureent. The dower was splendid ; gems of high price, vessels of gold and silver, a golden bull, and a train of thirteen devadhâris, or damsels of wisdom and penetration. Irrinkowal, the slighted heir of Mundore, determined on revenge, and with four thousand Rahtores planted himself in the path of Sadoo's return, aided by the Sankla Mehraj, whose son Sadoo had slain. Though entreated to add four thousand Mohils to his escort, Sadoo deemed his own gallant band of seven hundred Bhattis sufficient to convey his bride to his desert abode, and with difficulty accepted fifty, led by Megraj, the brother of the bride. The rivals encountered at Chondun, where Sadoo had halted to repose ; but the brave Rahtore scorned the advantage of numbers, and a series of single combats ensued, with all the forms of chivalry. The first who entered the lists was Jeytanga, of the Pahoo clan, and of the kin of Sadoo. The son of Chonda, admiring his *sang froid*, and the address with which he guided his steed, commanded Joda Chohan, the leader of his party, to encounter the Pahoo. Their two-edged swords soon clashed in combat ; but the gigantic Chohan fell

beneath the Bhatti, who, warmed with the fight, plunged amidst his foes, encountering all he deemed worthy his assault.

“The fray thus begun, single combats and actions of equal parties followed, the rivals looking on. At length Sadoo mounted: twice he charged the Rahtore ranks, carrying death on his lance; each time he returned for the applause of his bride, who beheld the battle from her car. Six hundred of his foes had fallen, and nearly half his own warriors. He bade her a last adieu, while she exhorted him to fight, saying, “she would witness his deeds, and if he fell, would follow him even in death.’ Now he singled out his rival, Irrinkowal, who was alike eager to end the strife, and blot out his disgrace in his blood. They met; some seconds were lost in a courteous contention, each yielding to his rival the first blow, at length dealt out by Sadoo, on the neck of the disappointed Rahtore. It was returned with the rapidity of lightning, and the daughter of the Mohil saw the steel descend on the head of her lover. Both fell prostrate to the earth; but Sadoo’s soul had sped, the Rahtore had only swooned. With the fall of the leaders the battle ceased; and the fair cause of strife, Corumdevi, at once a virgin, a wife, and a widow, prepared to follow her affianced. Calling for a sword, with one arm she dissevered the other, desiring it might be conveyed to the father of her lord,—‘tell him such was his daughter.’ The other she commanded to be struck off, and given with her marriage jewels thereon, to the bard of the Mohils. The pile was prepared on the field of battle; and taking her lord in her embrace, she gave herself up to the devouring flames. The dissevered limbs were disposed of as commanded; the old Rao of Poogul caused the one to be burnt, and a tank was exca-

vated on the spot, which is still called after the heroine, 'the lake of Corumdevi'⁴⁴."

Having thus described the numerous grotesque ceremonies which accompany the solemnization of marriage, we proceed to the consideration of a more difficult subject—the subject of polygamy. It would be easy to follow the example of the ordinary historians of Hindoo manners, in substituting the commandments of the law for the practices of the people; but this would be to show, not what the Hindoos are, and always have been, but what their legislators endeavoured, many thousands of years ago, to render them. The manners of the Hindoos were never, as we have already observed, conformable to the precepts of their lawgivers, which, like the sanguinary institutions of Draco, were in a great measure neglected as soon as promulgated. In fact, enduring political institutions are the effect, not the cause, of national character; and, like the garments which we wear, rather adjust themselves to the figure of the substance around which they are flung, than mould or modify it to correspond with their own form. For this reason, all such institutions as are not congenial to the character and temper of the people for whom they are framed, are quickly thrown aside, or so greatly modified as to be no longer the same things.

In Hindoostan, as in other countries, men have always endeavoured to reconcile the dictates of passion with those of reason, and have thus been guilty of considerable inconsistency and extravagance. In those early stages of society, when the refinements of love are altogether unknown, offspring is the primary, if not the sole aim of marriage. Men would naturally be disappointed and dissatisfied, therefore, whenever their wives were barren; and the desire would arise of forming a new connection with some

⁴⁴ Annals of Rajast'han, vol. i. p. 627, 629.

other woman. But, as during long and close intimacy habits of affection and mutual attachment would generally be engendered, the man would be unwilling to discard the companion of his bosom; and the woman, on her part, being no less desirous of offspring than her husband, would consent, like Sarah, to the introduction of a new spouse into the family, over whom, from greater maturity of years, and the habit of influencing her husband's affections, she would maintain, under almost all circumstances, a natural and decided superiority. Such appears to have been the origin of polygamy, both in India and every other country where it has prevailed; and though other reasons may have contributed to prolong and extend its influence, the desire of offspring was doubtless one of its principal causes.

This view of the question is perfectly borne out by experience. Though polygamy, observes Bartolomeo, be permitted by the Hindoo laws for the sake of children, when a man marries several wives there is always a chief wife of the husband's own caste, who manages the household affairs. She is called, "the united"—"the principal"—"the superior"—"the mother of the family," &c., the others are denominated *upastrî* or *bhogyâ*, i. e. concubines⁴⁵. The children of the first are the legitimate heirs; those of the inferior wives, among the higher orders, being from the moment of their birth considered as belonging to one or the other of the mixed castes, from which these secondary wives are generally taken. Kings who have no wife of their own caste have, therefore, no legitimate heirs⁴⁶. Notwithstanding the permission of the law, it is uncommon

⁴⁵ The chief rule belongs of right to the first wife, according to the *Sâtra*; but this authority is sometimes set aside. Ward, vol. i. p. 180.

⁴⁶ Bartolomeo, *Voyage aux Indes Orientales*, tom. ii. p. 38.

here as well as in Turkey to find a man with more than one wife, if you except the princes⁴⁷, and certain profligate Brahmins, who sometimes marry a host of wives, in different parts of the country, and wandering about from one to the other, quarter themselves upon the families of these women, who, for the most part, lead no less abandoned lives than their husbands.

But upon the question of polygamy, the opinion of writers is not quite unanimous. The Abbé Du-bois, who is said to have passed upwards of thirty years of his life in the Mysore, maintains, that by the laws of India men are restricted to *one wife*. "I have taken great pains," says he, "to learn what is the real spirit of Hindoo jurisprudence on the subject of polygamy, and the indissolubility of marriage; and although I have not arrived at any absolute certainty, all that I have observed appears to demonstrate that the former is prohibited, and the latter established. Persons well acquainted with the usages of the country have confirmed me in this conclusion, and have assured me that if there be many instances of polygamy, particularly among the great, who are suffered to have a plurality of wives, yet it is really an abuse and an open violation of the customs of the Hindoos, among whom marriage has always been confined to couples, though in all places the powerful will set themselves above the law⁴⁸." This view

⁴⁷ "The number of queens," says Colonel Tod, "is determined only by state necessity and the fancy of the prince. To have them equal in number to the days of the week, is not unusual; while the number of *handmaids* is unlimited. It will be conceded, that the prince who can govern such a household, and maintain equal rights, when claims to pre-eminence must be perpetually asserted, possesses no little tact. The government of the kingdom is but an amusement compared with such a task, for it is within the Rawla (Harem) that intrigue is enthroned." *Annals of Rajast'han*, p. 307.

⁴⁸ *Description, &c.* p. 135.

of the subject he ingeniously maintains by bringing forward the example of the gods; none of whom, he remarks, are represented with more than one wife. It would seem, however, that the Abbé has mistaken the state of the question. Polygamy, as we have already observed, was never, by the laws of any country, permitted, except for the sake of progeny; and for this cause it is still allowed in Hindoostan. "I know of *one case only*," he observes, "where a man already married may lawfully espouse a second wife; which is, when the first bears him no children. But even in this case, the consent of the first wife is necessary, and she always continues to be considered as the man's principal wife, and as superior to the second. Neither is this second marriage conducted with half the ceremony as the former"⁴⁹."

Ward, who appears reluctant to admit any thing which can make in favour of the Hindoos, confesses that, in general, it is for the sake of progeny only that men marry second wives; and that, even then, they are seldom the first movers in the matter. "If a man," says he, "should not have children, his father or elder brother seeks for him a second wife; few take this trouble on themselves." It is, in fact, a saying among the Hindoos, that a man should wait till his first wife is more than twenty, that is, almost past child-bearing, before he thinks of a second. They see the misery almost invariably arising in families from a plurality of wives, and even prefer in most cases descending childless to the grave, great as this misfortune is considered to be, to the risk of passing their lives in perpetual misery⁵⁰. Celibacy, however, is so disreputable among the Hindoos, that a man who loses his wife rarely remains many days a

⁴⁹ Description of the Manners, &c. of the Hindoos, p. 136.

⁵⁰ Ward, vol. i. p. 180; Dubois, p. 136; Forbes, Oriental Memoirs, vol. i. p. 76.

widower. Should this misfortune happen to him a second time, he encounters some difficulty in finding a wife, because such a marriage is thought baneful to the female. To obviate this objection, however, he betroths himself to *a tree*, upon which the threatened evil falls, and the tree immediately dies⁵¹. According to the Sâstra, fifty is the age beyond which a man is not permitted to marry; but this text of their scriptures the Brahmins disregard.

But of all the Hindoo customs connected with marriage, those which prevail among the Nairs, or pure Sudras of the Malabar coast, are unquestionably the most extraordinary. Here the order of things which usually obtains among barbarians is reversed. The woman, instead of being a timid, delicate, secluded thing, existing as one among many in the harem of her lord, stalks boldly forward into society, and setting at defiance the modesty natural to her sex, lives publicly, without shame, as the common mistress of a whole family, or rather of the whole caste. "It is," observes Dr. Buchanan, "no kind of reflection on a woman's character to say, that she has formed the closest intimacy with many persons; on the contrary, the Nair women are proud of reckoning among their favoured lovers many Brahmins, Rajas, or other persons of high birth: it would not appear, however, that this want of restraint has been injurious to population. When a lover receives admission into a house, he commonly gives his mistress some ornaments, and her mother a piece of cloth; but these presents are never of such value as to give room for supposing that the women bestow their favours from mercenary motives. To this extraordinary custom may perhaps be attributed the total want, among its inhabitants, of that penurious disposition so common among the Hindoos. All

⁵¹ Ward, vol. i. p. 181.

the young people vie with each other, who shall look best, and who shall secure the greatest share of favour from the other sex, and an extraordinary thoughtlessness concerning the future means of subsistence is very prevalent."

In consequence of this strange state of society, no Nair, continues this traveller, knows his own father. "Every man looks upon his sister's children as his heirs. He indeed looks upon them with the same fondness that fathers in other parts of the world have for their own children; and he would be considered an unnatural monster, were he to show such signs of grief at the death of a child, which from long cohabitation and love for its mother he might suppose to be his own, as he did at the death of a child of his sister. A man's mother manages his family, and after her death his eldest sister assumes the direction. Brothers almost always live under the same roof; but if one of the family separates from the rest, he is always accompanied by his favourite sister. Even cousins to the most remote degree of kindred, in the female line, generally live together in great harmony; for in this part of the country, love, jealousy, or disgust, never can disturb the peace of a Nair family. A man's moveable property, after his death, is divided equally among the sons and daughters of all his sisters. His landed estate is managed by the eldest male of the family; but each individual is entitled to a share of the income. In case of the eldest male being unable from infirmity or incapacity to manage the affairs of the family, the next in rank does it in the name of his senior⁵²."

Cicero observes that there is no opinion so absurd but that some philosopher or another may be found to defend it. In like manner, there is no custom,

⁵² Buchanan, *Journey through the Mysore, &c.* vol. ii. p. 411, 412.

however monstrous, which an ingenious writer will not undertake to assign a competent reason for. Accordingly, we find the polyandrisms of the Nair women, which is merely a relic of those barbarous manners prevalent among many ancient nations, converted by Montesquieu into a politic regulation, preservative of hardihood and valour. "In this tribe," says he, "the men can have but one wife; while a woman, on the contrary, is allowed many husbands: the origin of this custom is not difficult to discover. The Nairs are a tribe of nobles⁵³ who are the soldiers of the nation: in Europe soldiers are not encouraged to marry: in Malabar, where the climate requires greater indulgence, they are satisfied with rendering marriage as little burdensome as possible. They give one wife among many men; which consequently diminishes the attachment to a family, and the cares of house-keeping, and leaves them in the free possession of a military spirit."

Having thus far examined that chain of circumstances, along which the Hindoo proceeds from

⁵³ We have here an example of the extremely imperfect state of our knowledge respecting the Hindoo castes. If the Nairs are the *nobles* and the *soldiers* of the nation, then war and military affairs are not exclusively assigned to the Kshatriyas, for the Nairs are Sudras. Buchanan, *Journey, &c.* vol. ii. p. 408. This author observes, however, that though they all *pretend* to be born soldiers, in reality they are of various ranks and professions. The Sudras, we find, have here as elsewhere escaped from the service of the "twice-born," and acquired the highest honours and distinctions. "On all public occasions these (the *Kirit Nairs*) act as cooks, which, among Hindoos, is a sure mark of *transcendent rank*; for every person can eat the food prepared by a person of higher birth than himself." Buchanan, *ubi supra*.—Forbes, who accidentally surprised a Nair girl bathing in a tank, says that, aware of her *high caste*, he did not attempt to speak to her. *Oriental Memoirs*, vol. i. p. 380.

infancy to manhood, we shall now observe the condition of his helpmate, which, according to the ordinary opinion, is very far from being an enviable one. It will, perhaps, be admitted that it would be a task more easy of accomplishment to adopt the notions already established, and to adduce quotations, which may be found ready made in every compilation, in support of them, than in any way to call those notions in question; for in this case no little labour and original research are required. However, as we have long doubted the accuracy of those pictures which represent the women of Hindoostan as mere slaves, we shall now place before the reader the reason of those doubts, and then leave him to determine whether he will prefer the notions at present prevailing to the adopting of a more moderate opinion. Too much, however, must not be expected. In every point of view the Hindoos are greatly behind the English, and several other European nations, in civilization and refinement. It is not, therefore, to be supposed that on that particular point which regards the treatment of the female sex, they should be on a par with us. We merely advance that women are not reduced in India to that miserably degraded condition in which they are commonly believed to be immersed.

Too much stress, we think, is laid by Mr. Mill⁵⁴, in considering this question, on the authority of the 'Institutes of Menu.' If these laws ever were rigidly obeyed, which, as we have already shown, there is great reason to doubt, they were soon found, as man advanced in the career of civilization, to be incompatible with the well-being of society, and allowed, without a formal abrogation, to fall by degrees into desuetude. "The learned Hindoos," says Sir William Jones, "are unanimously of opinion that many

⁵⁴ History of British India, vol. i. p. 388, 389.

laws enacted by Menu, their oldest reputed legislator, were confined to the three first ages of the world, and have no force in the present, in which a few of them are certainly obsolete⁵⁵." More, perhaps, than a few are obsolete; but the principal of those which are acknowledged to be so regard, in one way or other, the condition of the fair sex.

The Abbé Dubois, whose authority has frequently been insisted on in the consideration of this question, observes:—"What I have to relate concerning the Brahmanâris, or Brahmin women, will equally apply to other individuals of the sex in different castes. Yet there is but little to be said concerning the Hindoo women, from the small consideration in which they are held. Always treated as if they were created for the mere enjoyment of the men, or for their service, they are supposed to be incapable of acquiring any degree of the mental capacity which a greater ascendant in society would surely confer upon them, by rendering them of more importance in the affairs of life. But they are so low in estimation, that when a man has done anything reprehensible, it is quite proverbial to say that he has acted in the spirit of a woman. She, on the other hand, as an excuse for any fault, lays all the blame on the natural inferiority of her sex⁵⁶."

The most extraordinary part of the matter is, that the Hindoo women, from some strange perversity of taste, or, according to the Abbé, from the effect of custom, have absolutely imbibed a sort of passion for ill treatment, and would with scorn repel anything like an approach to tenderness or affection. "They would," he assures us, "despise their husbands if they treated them with easy familiarity. I have seen

⁵⁵ General Note on the Institutes of Menu, Works, vol. viii. p. 152. Haughton's edition of Menu, vol. ii. p. 428.

⁵⁶ Description, &c.

a wife in a rage with her husband for talking with her in an easy strain. 'His behaviour covers me with shame,' quoth she, 'and I dare no longer show my face. Such conduct amongst us was never seen till now. Is he become a *Paranguay* (a Frank), and does he suppose me to be a woman of that caste⁵⁷?' But if the Hindoos treat their wives harshly or with indifference, or exhibit contempt for the sex in general, they are careful, it seems, to conceal their conduct; for, though women are generally despised, it appears to be no less generally the fashion to regard such disparagement as highly disreputable; since women "receive," says the Abbé, "the highest respect in public!"

"Married women," says Menu, "must be honoured and adorned by their fathers and brethren, by their husbands, and by the brethren of their husbands, if they seek abundant prosperity. Where females are honoured, there the deities are pleased, but where they are dishonoured, there all religious acts become fruitless.

⁵⁷ Description, &c. p. 219. Bishop Heber, however, heard from the most competent judges, a very different story. Describing his conversation with Mr. Warner, magistrate of the Farreedpoor district, "he spoke favourably," says he, "of the general character of the people, who are, he said, gentle, cheerful, and industrious, these great crimes (decoitry, &c.) being, though unhappily more common than in Europe, yet certainly not universal. He had learned, from different circumstances, more of the internal economy of the humbler Hindoo families than many Europeans do, and had formed a favourable idea of their domestic habits and happiness. As there is among the cottagers no seclusion of women, both sexes sit together round their evening lamps in very cheerful conversation, and employ themselves either in weaving, spinning, cookery, or in playing at a kind of dominos. He says it is untrue that the women, in these parts at least, are ignorant of sewing, spinning, or embroidery, inasmuch as, while the trade of Dacca flourished, the sprigs, &c. which we see on its muslins, were very often the work of female hands." Narrative, &c. vol. i. p. 217, 218.

Where female relations are made miserable, the family of him who makes them so very soon wholly perishes; but where they are not unhappy, the family always increases. On whatever houses the women of a family, not being duly honoured, pronounce an imprecation, those houses with all that belong to them utterly perish, as if destroyed by a sacrifice for the death of an enemy. Let those women, therefore, be continually supplied with ornaments, apparel and food, at festival and jubilees, by men desirous of wealth. In whatever family the husband is contented with his wife, and the wife with her husband, in that house will fortune be assuredly permanent ⁵⁸."

Whatever may be the present practice of the Hindoos, it was customary, we learn, in the time of the compiler of the 'Institutes,' for the husband and wife, on certain occasions at least, to *eat together*. Having given directions respecting the practice of hospitality, which we shall cite hereafter, the legislator observes:—"To others, as familiar friends, and the rest before named, who come with affection to his place of abode, let him serve a repast *at the same time with his wife and himself*, having amply provided it according to his best means ⁵⁹."

The following texts also, though the expressions be rough and uncourtly, seem to be conceived in the spirit of real humanity and tenderness for the female sex. They conclude with another allusion to the practice which then prevailed of husband and wife eating together:—"To a bride, to a damsel, to the sick and to pregnant women, let him give food, even before his guests, without hesitation. The idiot who first eats his own mess, without having presented food to the persons just enumerated, knows not while he crams, that he will himself be food after death for ban-

⁵⁸ Institutes, &c. chap. iii. ver. 55—60.

⁵⁹ Chap. iii. ver. 113.

dogs and vultures. After the repast of the Brahmin guest, of his kinsmen, and his domestics, the married couple may eat what remains untouched⁶⁰."

Anxious to repress all disposition to domestic strife, the legislator afterwards observes:—"With his mother herself, or with his father, with his kinswomen, and his brother, with his son, his wife, or his daughter, and with his whole set of servants, let him have no strife. Children, old men, poor dependants and sick persons, must be considered as rulers of the pure ether; his elder brother, as equal to his father; his wife and son, as his own body. His assemblage of servants, as his own shadow; his daughter as the highest object of tenderness: let him therefore, when offended by any of these, bear the offence without indignation⁶¹."

Coming afterwards to speak of women more particularly, the law-giver observes:—"The mouth of a woman is constantly pure." He decides, indeed, that no woman, whatever may be her age or condition, is to act "according to her *mere pleasure*⁶²." But he is here considering her as the member of a family, as a person surrounded by others who have rights to be respected as well as herself; in short, as a citizen of the domestic republic, who should, under no circumstances, look solely to *self*, but have a regard in all she does to the welfare of those with whom she is to pass her life, and whose happiness or misery must be deeply affected by her actions. With regard to the state of dependence to which she is said to be condemned, little need be said. Woman is everywhere dependent on man, and has been so from the beginning: "Thy desire," says the Scripture, "shall be to thy husband, and he shall rule over thee." But from

⁶⁰ Institutes of Menu, chap. iii. ver. 114—116.

⁶¹ Chap. iv. ver. 180, 184, 185.

⁶² Chap. v. ver. 147—169.

this very circumstance is her power over the heart, and consequently her happiness, derived. Remove her from this position, convert her into a kind of man, and you in the same proportion destroy her power as a woman, to substitute in its stead something not half so desirable; and which is even inconsistent with the existence of political society.

To quit the 'Institutes of Menu,' of which, as we have shown, an imperfect view is too generally taken, and descend to the conduct of the present Hindoos towards women; we are assured by an author of no mean authority⁶³ that, in no point does the Rajpoot resemble the ancient German and Scandinavian tribes more than in his delicacy towards females. The ancient Germans, as we learn from Tacitus, were accustomed, in affairs of the utmost moment, to consult their wives, to whose opinions great weight was usually attached. The martial tribes of India do the same. Speaking of what he terms the "Feudal System" of Mewar, Colonel Tod remarks that "adoptions are often made during the life of the incumbent when without prospect of issue. The chief and his wife first agitate the subject in private; it is then confided to the little council of the fief, and when propinquity and merit unite, they at once petition the prince to confirm their wishes, which are generally acceded to. On sudden lapses the wife is allowed the privilege, in conjunction with those interested in the fief, of nomination, though the case is seldom left unprovided for; there is always a presumptive heir to the smallest sub-infeudation of these

⁶³ Colonel Tod, *Annals of Rajast'han*, vol. i. p. 70. Elsewhere the same writer remarks:—"If devotion to the fair sex be admitted as a criterion of civilization, the Rajpoot must rank high. His susceptibility is extreme, and fires at the slightest offence to female delicacy, which he never forgives." p. 276.

estates. The wife of the deceased is the guardian of the minority of the adopted. The chief of Deogulh, one of the sixteen Omras of Mewar, died without issue. On his death-bed he recommended to *his wife* and chiefs, Nahar Sing for their adoption⁶⁴."

Properly to understand the character and manners of a nation, it is not enough to examine the spirit of their laws or the maxims of their moralists. We must discover their practices. In these we do not usually find among the Hindoos any traces of that profound contempt of women, or indelicacy, or want of affection with which they have been charged. Those who are at all versed in the history of India, must have met with innumerable examples of feelings and conduct entirely the reverse of all these. A memorable instance of the truly chivalrous devotion of the Rajpoot to the object of his attachment is recorded as having occurred during the first siege of Cheetore, in the thirteenth century. "Bheemsi was the uncle of the young prince, and protector during his minority. He had espoused the daughter of Hamir Sank (Chohan) of Ceylon, the cause of woes unnumbered to the Sesodias. Her name was Pudmani, a title bestowed only on the superlatively fair, and transmitted with renown to posterity by tradition and the song of the bard. Her beauty, accomplishments, exaltation, and destruction, with other incidental circumstances, constitute the subject of one of the most popular traditions of Rajwarra. The Hindoo bard recognizes the fair in preference to fame and love of conquest, as the motive for the attack of Alaud-din, who limited his demand to the possession of Pudmani, though this was after a long and fruitless siege. At length he restricted his desire to a mere sight of this extraordinary beauty, and acceded to the proposal of beholding her through the medium

⁶⁴ Annals of Rajast'han, p. 190, 191.

of mirrors. Relying on the faith of the Rajpoot, he entered Cheetore slightly guarded, and having gratified his wish, returned. The Rajpoot, unwilling to be outdone in confidence, accompanied the king to the foot of the fortress, amidst many complimentary excuses from his guest at the trouble he had thus occasioned. It was for this that Ala-ud-din risked his own safety, relying on the superior faith of the Hindoo. Here he had an ambush; Bheemsi was made prisoner, hurried away to the Tatar camp, and his liberty made dependent on the surrender of Pudmani. Despair reigned in Cheetore when this fatal event was known, and it was debated whether Pudmani should be resigned as a ransom for their defender. Of this she was informed, and expressed her acquiescence. Having provided wherewithal to secure her from dishonour, she communed with two chiefs of her own kin and clan of Ceylon, her uncle Gorah and his nephew Badul, who devised a scheme for the liberation of their prince, without hazarding her life or fame. Intimation was despatched to Ala-ud-din, that on the day he withdrew from his trenches, the fair Pudmani would be sent, but in a manner befitting her own and his high station, surrounded by her females and handmaids; not only those who would accompany her to Delhi, but many others who desired to pay her this last mark of reverence. Strict commands were to be issued to prevent curiosity from violating the sanctity of female decorum and privacy. No less than seven hundred covered litters proceeded to the royal camp; in each was placed one of the bravest defenders of Cheetore, borne by six armed soldiers disguised as litter-porters. They reached the camp. The royal tents were inclosed with kanats (walls of cloth); the litters were deposited, and half an hour was granted for a parting interview between the Hindoo prince and his bride.

They then placed their prince in a litter and returned with him, while the greater number (the supposed damsels) remained to accompany the fair to Delhi. But Ala-ud-din had no intention to permit Bheemsi's return, and was becoming jealous of the long interview he enjoyed, when, instead of the prince and Pudmani, the devoted band issued from their litters; but Ala-ud-din was too well guarded. Pursuit was ordered, while these covered the retreat till they perished to a man. A fleet horse was reserved for Bheemsi, on which he was placed, and in safety ascended the fort, at whose outer gate the host of Ala-ud-din was encountered. The choicest of the heroes of Cheetore met the assault. With Gorah and Badul at their head, animated by the noblest sentiments, the deliverance of their chief and the honour of their queen, they devoted themselves to destruction, and few were the survivors of this slaughter of the flower of Mewar. For a time Ala-ud-din was defeated in his object, and the havoc they had made in his ranks, joined to the dread of their determined resistance, obliged him to desist from the enterprise⁶⁵."

Devotion of this kind savours but little of contempt. There is, moreover, a custom prevalent in Rajast'han called the "Festival of the Bracelet," which resembles in spirit some of the nobler usages of European chivalry. "The Festival of the Bracelet is in spring, and whatever its origin, it is one of the few when an intercourse of gallantry of the most delicate nature is established between the fair sex and the cavaliers of Rajast'han. Though the bracelet may be sent by maidens, it is only on occasions of urgent necessity or danger. The Rajpoot dame bestows with the *rakhi* (bracelet) the title of adopted brother; and while its acceptance secures to

⁶⁵ Annals of Rajast'han, vol. i. p. 262—264.

her all the protection of a *cavalier servente*, scandal itself never suggests any other tie to his devotion. He may hazard his life in her cause, and yet never receive a smile in reward, for he cannot even see the fair object who, as brother of her adoption, has constituted him her defender. But there is a charm in the mystery of such connexion, never endangered by close observation, and the loyal to the fair may well attach a value to the public recognition of being the *rakhi-bund bhâe*, the 'bracelet-bound brother,' of a princess. The intrinsic value of such a pledge is never looked to, nor is it requisite it should be costly, though it varies with the means and rank of the donor, and may be of flock silk and spangles, or gold chains and gems. The acceptance of the pledge and its return is by the *katchli*, or corset, of simple silk or satin, or gold brocade and pearls. In shape or application there is nothing similar in Europe; and, as defending the most delicate part of the structure of the fair, it is peculiarly appropriate as an emblem of devotion. A whole province has often accompanied the *katchli*, and the monarch of India was so pleased with this courteous delicacy in the customs of Rajast'han, on receiving the bracelet of the princess Kurnavati, which invested him with the title of her brother, and uncle and protector to her infant Oody Sing, that he pledged himself to her service, 'even if the demand were the castle of Rint'humbo.' Humaioon proved himself a true knight, and even abandoned his conquests in Bengal when called on to redeem his pledge, and succour Cheetore and the widows and minor sons of Sanga Rana ⁶⁶.

Anecdotes without number might be cited in proof of the proud position which woman maintains among the warlike tribes of Northern India. Nothing can

⁶⁶ Annals of Rajast'han, vol. i. p. 312, 313.

be farther from slavery than their condition, nothing more inconsistent than their conduct with the character of slaves. When Aurungzebe, in the insolence of power, and presuming on the fallen estate of the Rajpoot sovereign, demanded the hand of a princess of Marwar, and supposing a refusal impossible, sent a *cortége* of two thousand horse to conduct the fair to his court, "the haughty Rajpootni, either indignant at such precipitation, or charmed with the gallantry of the Rana, who had evinced his devotion to the fair by measuring his sword with the head of her house, rejected with disdain the proffered alliance, and justified by brilliant precedents in the romantic history of her nation, she intrusted her cause to the arm of the chief of the Rajpoot race, offering herself as the reward of protection. The family priest (her preceptor) deemed his office honoured by being the messenger of her wishes, and the billet he conveyed is incorporated in the memorial of this reign. 'Is the swan to be the mate of the stork; a Rajpootni, pure in blood, to be wife to the monkey-faced barbarian!' concluding with a threat of self-destruction, if not saved from dishonour. This appeal, with other powerful motives, was seized on with avidity by the Rana as a pretext to throw away the scabbard, in order to illustrate the opening of a warfare, in which he determined to put all to hazard, in defence of his country and his faith⁶⁷."

Another anecdote, which, tragical as it is, shows the importance attached to the preservation of female honour by the Rajpoots, is at the same time illustrative of the degraded condition into which their princes have fallen in these "degenerate days." A few ages ago the actors in the following transaction would rather have shed their heart's blood in the field, than have encountered the infamy of the deed. "Kishna

⁶⁷ Annals of Rajast'han, vol. i. p. 378.

Komari Bae, 'the virgin princess Kishna,' was in her sixteenth year; her mother was of the Chawura race, the ancient kings of Anhulwara. Sprung from the noblest blood of Hind, she added beauty of face and person to an engaging demeanour, and was justly proclaimed the flower of Rajast'han. The rapacious and bloodthirsty Pat'han, Nawab Ameer Khan, covered with infamy, repaired to Oodipoor, where he was joined by the pliant and subtle Ajit. He was meek in his demeanour, unostentatious in his habits; despising honours, yet covetous of power: religion, which he followed with the zeal of an ascetic, if it did not serve as a cloak, was at least no hindrance to an unmeasurable ambition, in the attainment of which he would have sacrificed all but himself. When the Pat'han revealed his design, that either the princess should wed Raja Maun, or by her death seal the peace of Rajwarra, whatever arguments were used to point the alternative, the Rana was made to see no choice between consigning his beloved child to the Rahtore prince, or witnessing the effects of a more extended dishonour from the vengeance of the Pat'han, and the storm of his palace by his licentious adherents:—the fiat passed that Kishna Komari should die.

"But the deed was left for woman to accomplish—the hand of man refused it. The harem of an eastern prince is a world within itself; it is the labyrinth containing the strings that move the puppets which alarm mankind. Here intrigue sits enthroned, and hence its influence radiates to the world, always at a loss to trace effects to their causes. Maharaja Dowlut Sing, descended four generations ago from one common ancestor with the Rana, was first sounded to save the honour of Oodipoor; but horror-struck, he exclaimed, 'Accursed the tongue that commands it! Dust on my allegiance, if thus

to be preserved !' The Maharaja Jowandas, a natural brother, was then called upon ; the dire necessity was explained, and it was urged that no common hand could be armed for the purpose. He accepted the poniard, but when in youthful loveliness Kishna appeared before him, the dagger fell from his hand, and he returned more wretched than the victim. The fatal purpose thus revealed, the shrieks of the frantic mother reverberated through the palace, as she implored mercy or execrated the murderers of her child, who alone was resigned to her fate. But death was arrested, not averted. To use the phrase of the narrator, 'she was excused the steel, the cup was prepared,' and prepared by female hands ! As the messenger presented it in the name of her father, she bowed and drank it, sending up a prayer for his life and prosperity. The raving mother poured imprecations on his head, while the lovely victim, who shed not a tear, thus endeavoured to console her :— 'Why afflict yourself, my mother, at this shortening of the sorrows of life ; I fear not to die ! Am I not your daughter ? Why should I fear death ? We are marked out for sacrifice from our birth ; we scarcely enter the world but to be sent out again ; let me thank my father that I have lived so long.' Thus she conversed till the nauseating draught refused to assimilate with her blood. Again the bitter potion was prepared. She drained it off, and again it was rejected ; but, as if to try the extreme of human fortitude, a third was administered, and for a third time nature refused to aid the horrid purpose. It seemed as if the fabled charm, which guarded the life of the founder of her race, was inherited by the virgin Kishna. But the bloodhounds, the Pat'hau and Ajit, were impatient till their victim was at rest ; and cruelty, as if gathering strength from defeat, made another and a fatal attempt. A powerful opiate

was presented—the *kasoomba* draught. She received it with a smile, wished the scene over, and drank it. The desires of barbarity were accomplished. ‘She slept!’ a sleep from which she never awoke⁶⁸.”

It is admitted that the higher classes of females in Hindoostan lead in general a far more secluded life than women of a corresponding rank in Europe. And this, though the Hindoo ladies themselves do not appear to regard it in that light, may justly be considered as an injury to society. But this retirement by no means impairs their influence over those whom alone a virtuous woman can desire to influence. Like the magnetic power, their attraction, however latent, “is not,” says Colonel Tod, “the less certain. To win their unseen smiles the Hindoo warrior toils and bleeds; for there is no recess of the harem into which the renown of a manly character and gallant actions will not penetrate. The bards, who resemble the troubadours of the middle ages and the Aoidoi of ancient Greece, are everywhere admitted, to the palace as well as to the cottage; and the youth of their country, decorated in their glowing songs with all the ornaments of poetry, are presented to the ardent imaginations of the fair in a light highly calculated to inspire admiration and love.”

Instead of treating woman contemptuously, the Rajpoot consults her on every occasion, draws from her ordinary actions the omen of success, and appends to her name the epithet of *Devi*, or “goddess.” “The superficial observer,” remarks Colonel Tod, “who applies his own standard to the customs of all nations, laments with an affected philanthropy the degraded condition of the Hindoo female, in which sentiment he would find her little disposed to join. He particularly laments her want of liberty, and calls her seclusion imprisonment.” “But,” adds he, “from

⁶⁸ Annals of Rajast’han, vol. i. p. 463—466.

the knowledge I possess of the *freedom*, the *respect*, the *happiness*, which Rajpoot women enjoy, I am by no means inclined to deplore their state as one of captivity⁶⁹." However, neither does he advocate this part of Rajpoot discipline, which he regards as entirely unnecessary, and, as far as it operates, injurious, like all other restraints, to public and private virtue.

The Rajpoot ladies, though respected and happy, are not exempted, when married, from all care of their household affairs; nor are they supposed to be degraded by putting their fair hands to works of utility. Like the princesses of the heroic and patriarchal ages, they are really useful members of the families to which they belong; and if they do not weave, like Penelope, or, like Nausicaa, follow their handmaids to the field with the linen, they still find occasions of employing themselves. Occasionally, however, when united with persons somewhat their inferiors in rank, they have evinced a disposition to render their high birth an excuse for refusing to comply with the customs of the country. This was experienced by the chief of Sadri, a celebrated soldier of Rajast'han, who had obtained the hand of a princess of Mewar. "To the courteous request, 'Ranawut-jî, fill me a cup of water,' he received a contemptuous refusal, with a remark that 'the daughter of a hundred kings would not become cup-bearer to the chieftain of Sadri.' 'Very well,' replied the plain soldier, 'you may return to your father's house, if you can be of no use in mine.' A messenger was instantly sent to the court, and the message, with every aggravation, was made known; and she followed on the heels of her messenger. A summons soon arrived for the Sadri chief to attend his sovereign at the capital. He obeyed; and arrived in time to give his explanation

⁶⁹ Annals of Rajast'han, vol. i. p. 609, 610.

just as the Rana was proceeding to hold a full court. As usual, the Sadri chief was placed on his sovereign's right hand, and when the court broke up, the heir apparent of Mewar, at a preconcerted sign, stood at the edge of the carpet, performing the menial office of holding the slippers of the chief. Shocked at such a mark of extreme respect, he stammered forth some words of homage, his unworthiness, &c. ; to which the Rana replied, 'As my son-in-law, no distinction too great can be conferred: take home your wife, she will never again refuse you a cup of water'⁷⁰."

In all countries, to be tolerated, dramatic pieces must present to the audience pictures of life and manners, resembling the originals of which they profess to be copies. The plays of the Hindoos may therefore be taken as correct delineations of their manners and customs; and these, as far as they are known, entirely support the view which I have taken of Indian society. According to the learned and elegant translator of the Hindoo Theatre⁷¹, the characters, both of heroes and heroines, are painted with the most minute exactness and attention to probability. Here, therefore, we may discover how far the ladies of Hindoostan mingled in general society previous to the Musulman invasion. Independently of the mythological personages, which make a prominent figure in several of the pieces, we find introduced the wives of holy men, princesses, courtezans, and the various inhabitants of the harem. In those light pieces which represent the manners of common life, no virgin of high birth appears upon the stage; which is the case also in the plays of Plautus and Terence.

⁷⁰ Annals of Rajast'han, vol. i. p. 612.

⁷¹ H. H. Wilson, in his Dissertation on the Dramatic System of the Hindoos, prefixed to his translation of the Sanscrit Theatre.

But in more serious and lofty compositions, as the 'Malati and Mâdhava,' and the 'Ratnâvali,' young ladies of birth and character adorn the scene. It would appear, from these and various other examples, that the princes of India borrowed from the Moham-medans the practice of secluding their women in the harems. Previously, though subject to many restraints, they were perfectly at liberty to appear in public; enjoyed, in company with the men, the amusements of the theatre; formed the principal part in all marriage processions; visited the temples of the gods; and bathed, with little secrecy or precaution, in the sacred rivers. The last two privileges they still enjoy. Neither were they, even in more modern times, rigidly excluded from the presence of all other men than their husbands or sons. But in those ancient times, which may be called the heroic ages of Hindoostan, even queens and princesses seem to have enjoyed the liberty of travelling whithersoever they pleased. Even unmarried women were not excluded from the company of men. They might even listen to their conversation, but it would have been thought indecorous to have replied, or, if they did, it was necessary to do so in a low voice. Married women were under no such restraint. They might appear in public, as we find in Sacontala; and are sometimes introduced conversing jocularly with their husbands' friends, and exercising, in an unmerciful manner, their talents for caustic raillery⁷².

In a country where women were commonly regarded with contempt, a poet would not endeavour to excite public sympathy, touch the feelings, and command the applause of an audience by representing them as tender, affectionate, faithful, exposing themselves to imminent danger for the object of their love, or fol-

⁷² Wilson, Dissertation, &c. sec. 5.

lowing him with heroic devotion even in his capricious retirement from the world. In a passage from an ancient Sanscrit poem we find a lady thus seeking and lamenting her husband: "Then the princess wandered in the forest, an abode of serpents crowded with trees which resound with the sweet buzz of bees, the resort of flocks of birds. With her dark hair dishevelled through her haste, Bhaimi thus lamented: King, thou slayest foes, but defendest thy kindred with thy quiver and thy sword. Unrivalled in excellence, and conversant with morality, how hast thou practised the desertion of a wife, proud, but left helpless in a forest; thus rendering thyself the limit of praise? But I consider this evil to be the act of another, and do not charge thee with it: I do not blame thee, my husband, as in fault for this terror⁷³."

From a remarkably beautiful passage in a piece of Bharavi, we discover that in his time women were by no means excluded from society, that they were personally addressed by their lovers, and were supposed to be possessed of sufficient firmness to withstand all the arts of seduction. "This mountain," says the poet, "with its lakes overspread by the bloom of the lotos, and overshadowed by arbours of creeping plants whose foliage and blossoms are enchanting, the pleasing scenery subdues the hearts of women who maintained their steadiness of mind even in the company of a lover⁷⁴."

In speaking of the seclusion of Hindoo women, we must be understood to mean the higher classes only; and even of these, only such as dwell in those parts of the country where the example of the Mohammedans, or the fear of their lawless passions, prevailed; for in general the women of India enjoy complete liberty. Among the middle and lower ranks,

⁷³ Asiatic Researches, vol. x. p. 404.

⁷⁴ Ibid. p. 410.

indeed, whose wives and daughters are required to aid in the management of domestic concerns, in business, and even in the labours of agriculture, seclusion would be impracticable. But, were it otherwise, the practice seems to be wholly inconsistent with the simplicity of their manners. Throughout the Dekkan, where the manners of the Hindoos have been least modified by foreign influence, the women are upon much the same footing, with respect to liberty, as they are in Europe. Among the castes who sell milk, they aid in attending on the female buffaloes, prepare the milk, and carry it to market. To prevent, however, the necessity of their mingling too freely with the soldiery, the men themselves carry the milk to the camps, while their wives milk the buffaloes, and conduct them to pasture. In other parts of the country, women labour in the fields, as they do in France and England, in transplanting rice, &c., and are the only domestic servants employed by farmers. Among this class of persons, the women of the family themselves cook, fetch water from the wells, and perform the other household labours. Near Seringapatam, the women of a low caste, called *Uparu*⁷⁵, employ themselves in the fields among the men, in collecting the limestone nodules for burning. Their wages are one-third of that of the men. Wood being in this part of the country extremely scarce, the fuel most commonly used is cow-dung, which is formed into small cakes by women, frequently of high caste, who attend upon the herds when at pasture, and gather up the dung with their hands. These cakes are brought into Seringapatam every morning, in baskets, by women, in many instances well dressed, and possessing the most graceful and elegant forms. In fact, the Carnata women, though dirty in their habits, are gene-

⁷⁵ See Buchanan's Mysore, vol. i, p. 303.

rally well proportioned, possessing, above all things, finely shaped arms and bosoms. Their dress also is elegant and becoming. Among the ornaments of these women, glass rings for the arms are conspicuous. These rings are generally so small, that, in getting them over the hand, the skin is frequently rubbed off, and blood drawn; but since their smallness is regarded as a mark of delicacy and beauty, women heroically despise the pain inflicted by putting them on.

Among the *Pancham Banijigaru*⁷⁶, who are worshippers of Siva, and, like all other tribes of that sect, bury their dead, men do not purchase their wives, though they may marry as many as they please. The women, however, though not kept in seclusion, are not permitted to marry a second time; or, if their parents neglect to provide them with husbands before the age of puberty, to marry at all. Female chastity is held in high esteem among this tribe; and, notwithstanding the licentiousness of the men, their women are rarely guilty of adultery. The females of the *Teliga*, or *Telinga Banijigaru*⁷⁷, were formerly accustomed to burn themselves with the bodies of their deceased husbands, but the practice has now fallen into disuse. They are an industrious race of women, and are so valuable to their husbands, whom they for the most part support, that they are very rarely divorced, except for adultery. And even when guilty of this crime, unless it has been with a man of very low caste, their husbands are generally propitiated by the intercession of the *swamalu*, or priest, who, causing them to eat together some consecrated food, and sprinkling them with a little holy water, puts an end to their differences.

⁷⁶ Buchanan's Mysore, vol. i. p. 236.

⁷⁷ Ibid. vol. i. p. 240, &c.

The *Canara Devangas*⁷⁸, who allow themselves a plurality of wives, purchase the girls from their fathers, but do not keep them in seclusion, or practise divorce, except for adultery. Among the *Teliga Devangas*⁷⁹ widows formerly buried themselves alive with their husbands; but the custom has long gone out of fashion. The girls of this tribe are marriageable after the age of puberty. It is remarkable that among the *Comaras*, a mixed, or impure caste, inhabiting a district in the neighbourhood of Bangalore, the Rajpoot prejudice, which regards as incestuous the marriage of two individuals of the same family, should be found to prevail⁸⁰. An analogous notion is entertained by the Brahmins. Polygamy, and the purchase of wives, are practised by this tribe. When a match has been agreed upon, the husband obtains his wife upon credit, and the purchase money is usually paid by instalments, from the earnings of the girl herself. The marriage is celebrated by a feast, given by the husband to the whole caste, and consisting of four sheep, and a certain quantity of country rum. When a woman of this tribe is guilty of adultery, she generally escapes with a good beating, but may be divorced; in which case, however, she can marry again.

The *Comatigas*, a tribe said to be of the Vaisya caste, do not keep their women in seclusion in the south of India; but in the north, where the fair sex are more generally confined, they also follow the example of their neighbours. Widows sometimes consume themselves on the funeral pile of their husbands. Girls are not marriageable after the age of puberty, and cannot enter into second marriage.

⁷⁸ Buchanan's Mysore, vol. i. p. 244, 420.

⁷⁹ Ibid. vol. i. p. 353.

⁸⁰ A similar law prevails in China. Abel Rémusat, Coup-d'oeil sur la Chine.

Among the Brahmins of Southern India the women appear in public, as in Europe. They cannot, however, contract second marriages, though they no longer burn themselves as formerly with the dead bodies of their husbands. Unless married before the age of puberty, they are regarded as impure. When a woman is divorced, which she can be for no other cause than adultery, her husband performs the same ceremonies for her as if she were dead. To prevent dissension in families, the wife is compelled to profess the religion of her husband⁸¹. Among several tribes women are much more numerous than men, for though many individuals have as many as eight wives, no man is without a wife. The women of the *Morasu* tribe, when they reach the age of fifteen or twenty, and have borne several children, go to the temple of Kâla Bhairava, and, as we have already related in the chapter on religion, cut off one or two of the fingers of their right hand, to appease the wrath of this destructive deity, who might otherwise, they imagine, deprive them of their children. The females of the *Satânana* tribe, who, in old times, followed their husbands to the funeral pile, but have long neglected this practice, perform no act of productive industry, though they cook the family provisions, and draw water from the wells. Among the *Wully-Tigulas*, and, generally, wherever the women are industrious and useful, adultery is regarded as a venial offence, which is sufficiently punished by a beating⁸². Widows of the *Bheri Lingait* tribe can, on no account, marry again, the action being consi-

⁸¹ Dr. Buchanan, 'Journey through the Mysore,' &c. vol. i. p. 309, 353, considers this to be a proof of the degradation of women in India; as if, says he, they were not worthy to form an opinion of their own. The law seems designed to cut off one fertile source of domestic misery.

⁸² Buchanan's Mysore, vol. i. p. 323, &c. 339, &c.

dered unspeakably infamous. The *Curubaru* women, who are exceedingly industrious, performing every species of rustic labour, except digging and ploughing, continue marriageable after the age of puberty, and can be divorced only for adultery. Concubinage is scarcely regarded as dishonourable⁸³.

In the fortified villages of the Mysore country, the women, commonly regarded as weak and pusillanimous creatures, crowd upon the rude ramparts by the side of their husbands, and roll down or cast upon the enemy the stones which serve them for artillery. The practice of widows burning themselves with their deceased husbands, though held in high honour, is exceedingly rare in Central and Southern India, as may be inferred from the fact that when a lady of a Poligar family performed this heroic but absurd action, it was thought to be a deed worthy of immortality, and the fortress over which her descendants reigned was called *Modighesky*, after her name. Still further to honour her memory, the sovereignty was transferred from the male to the female line, and was possessed in succession by a series of princesses until the downfall or extinction of the family.

Among the *Cubbaru*⁸⁴, a tribe inhabiting the country above the Ghauts, and following the business of lime-burning, when a woman commits adultery, both the husband and the adulterer are fined; the latter as a seducer, the former for having been negligent. After this, a portion of the tribe assembles, and the woman is publicly asked whether she chooses to return to her husband. When the parties cannot agree, the marriage is dissolved; but if they agree, as they generally do, to live together again, the husband gives the assembly a dinner, and the affair is for-

⁸³ Buchanan's *Mysore*, vol. i. p. 259, &c., vol. ii. p. 25, &c.

⁸⁴ *Ibid.* vol. ii. p. 24.

gotten or overlooked. It is supposed that the industry of these women purchases for them the privilege of being wanton. The *Curubaru* buy their wives; and a girl of good family will cost at least one pound sterling. Among the *Panchama Cumbharu* adultresses are excommunicated. The same custom prevails among the *Nona Wocul*. The *Malaya Curubaru* women are not considered marriageable until after the age of puberty, a custom which is execrated as a mark of the grossest depravity by the higher orders.

The *Coiculars* marry a plurality of wives, and their women continue marriageable after the age of puberty. Among the *Siritali*, a subdivision of this tribe, widows are permitted to marry again. Adultery with a stranger is punished by excommunication, but if the seducer belongs to the same caste, it is regarded merely as a family affair, the husband and the offender are fined about a shilling each, and no more is said. The Brahmini women of this part of India are exceedingly beautiful, but ill educated and insipid in character; which renders their society less courted than that of the *Cuncheny*, or dancing-girls. Among the *Palli*, a very numerous caste, employed in husbandry, or in irrigating the fields and gardens, girls continue to be marriageable after the age of puberty; but decrease in value as they grow older. At first a wife is rather costly, the price of a young girl, under the age of puberty, being from nine to eleven *pagodas*; which may be supposed in many cases to counteract the permission to marry several wives, granted by the law. Widows marry again without disgrace. In cases of adultery the husband may flog his wife, or divorce her, though the former is generally preferred. However, should he turn away the wife, the seducer receives her, pays a small fine, and no disgrace ensues to any of the parties.

In the country above the Ghauts, the women curiously flock round a stranger, without at all endeavouring to conceal themselves, by peeping from behind walls or hedges, as they do in the northern parts of Coimbatore, and in Bengal. Among the *Cadar*, a rude tribe inhabiting the frontiers of Malayala, who subsist by collecting drugs, the women gather such wild roots as are edible. They possess no means of killing game, and neither cultivate the earth, nor rear any domestic animals; but eat whatever they find dead. Polygamy is allowed, and widows can marry again. In northern Malabar the Brahmini girls are remarkable for their beauty, cleanliness, and the elegance of their dress. The customs of the *Vaytuvans*, an impure tribe of Malayala extraction, allow a man who detects his wife in adultery, to put her to death; but the offence is no longer deemed of a serious nature, and the punishment is commuted into a beating. Among the *Poliar*, a servile tribe of Malayala, a wife may be purchased for three shillings. The marriage ceremony consists in putting a ring on the bride's finger. When the husband desires to part with his wife, he may sell her to any person who will refund the marriage expenses; and she, on her part, may quit him whenever she pleases. Exactly the same customs prevail among the *Catalun*.

In the northern parts of Malabar, the *Nairs*, who are at enmity with the Europeans, have persuaded their women that white men are a species of hobgoblins. For this reason, whenever an European appears in a village, the women squat down behind their mud-walls to peep at him, and if they imagine themselves discovered, run away in great terror. Not that they are by any means confined by the rules of caste, for they are perfectly at liberty, but that they apprehend some personal injury. Among the *Cunian*, or astrologers of Malabar, wives are

cheap, the price being little more than six shillings. When separations take place, which perhaps they seldom do, the boys follow the father, the girls the mother, and each party immediately contracts a new connexion. The *Biluaras*, a caste who subsist by extracting the juice of the palm-tree, marry a plurality of wives, who all live in their houses. On the death of the husband, the widows retire with their children to the houses of their brothers, and the eldest son of the eldest sister to the deceased becomes master of his house and property. If a man fall into poverty, his children retire to the houses of their uncles, even before their father's death. Girls continue to be marriageable after the age of puberty, and widows, or divorced women, may marry again.

Among the extraordinary customs which prevail in the Tulava district of Canara, that which is practised in the temples is perhaps the most remarkable. It has given rise to a particular caste called *Moylar*. "Any woman of the four pure castes, Brahmin, Kshatriya, Vaisya, or Sudra, who is tired of her husband, or who being a widow is tired of a life of celibacy, goes to the temple and eats some of the rice offered to the idol. She is then taken before the officers of government, who assemble some people of her caste to inquire into the causes of her resolution; and if she be of the Brahmin caste, to give her an option of living either in the temple or out of its precincts. If she choose the former, she gets a daily allowance of rice, and annually a piece of cloth. She must sweep the temple, fan the idol with a Tibet cow's-tail, and confine her amours to the Brahmins. In fact, she generally becomes a concubine to some officer of the revenue, who gives her a trifle in addition to her public allowance, and who will flog her severely if she grant favours to any other person. The male children of these women are called *Moylar*,

but are fond of assuming the title of *Stanika*, and wear the Brahminical thread. As many of them as can procure employment live about the temples, sweep the areas, sprinkle them with an infusion of cow-dung, carry flambeaux before the gods, and perform other similar low offices. The others are reduced to betake themselves to agriculture or some honest employment. The daughters are partly brought up to live like their mothers, and the remainder are given in marriage to the Stanikas.

“Such of the Brahmini women as do not choose to live in the temples, as well as those of the inferior castes, may live with any man of pure descent, paying annually a small trifle to the temple. Their children are likewise called Moylar. Those of a Brahmini woman can intermarry with those born in the temples, but they affect to avoid those of an inferior caste. It is remarkable in this caste, where, from the corrupt examples of their mothers, the chastity of the women might be considered as doubtful, that a man's children are his heirs; while in most other castes the custom of *Tulava* requires a man's sister's children, by way of securing the succession in the family. The Moylar differ much in their customs, each endeavouring to follow those of the caste from which his mother derived her origin. Thus the descendants of a Brahmini prostitute wear the thread, eat no animal food, drink no spirituous liquors, and make marks on their faces and bodies similar to those which are used by the sacred caste. They are not however permitted to read the Vedas, or the eighteen Puranas. Indeed, but very few of them learn to keep accounts, or to read songs written in the vulgar language. Contrary to the customs of the Brahmins a widow is permitted to marry⁸⁵.”

From various circumstances it may be inferred,

⁸⁵ Buchanan's Mysore, vol. iii. p. 65, 66.

that in Western India marriage is a state of happiness. "One delicate attention which most of the Hindoo women voluntarily pay their husbands, is, that when he is absent from home for any length of time, they seldom wear their jewels, or decorate themselves with ornaments; since the object they most wished to please is no longer in their presence⁸⁶." Those among the Hindoos who live beyond the corrupting influence of great cities, are said still to preserve much of that simplicity of manners attributed by the poets to the Golden Age; "and seem, more than any other people now existing, to realize the innocent and peaceful mode of life, which they ascribe to that happy era. When I saw the Brahmin women of distinction drawing water at the village wells, and tending their cattle to the lakes and rivers, they recalled the transactions of the patriarchal days. Very often have I witnessed a scene similar to that between Abraham's servant and Rebecca, at the entrance of a Hindoo village in Guzerat⁸⁷." "The Hindoo damsels of the present day live in as much simplicity as those formerly in Mesopotamia; they still descend to the wells, and continue to pour the water into an adjacent trough for the convenience of the cattle." "The Asiatics love to retire, with their women and children, to some cool spot near a river or tank, shaded by the friendly banian tree, or spreading mango; there they enjoy that sort of indolent repose which they are so fond of; and partake of an innocent repast of herbs and fruits, on the verdant carpet⁸⁸."

The manner in which a Hindoo woman spends her time, in industrious families, is nearly as follows. Rising early in the morning she lights the lamp, and spins a certain quantity of cotton for the garments

⁸⁶ Forbes, *Oriental Memoirs*, vol. i. p. 76.

⁸⁷ *Ibid.* vol. i. p. 79.

⁸⁸ *Ibid.* vol. i. p. 80.

of the family; she next feeds and attends to the children; and, when this is done, she mingles a little cow-dung with water, with which she sprinkles and purifies the floor. She then sweeps the house and the yard. This being done she breakfasts, after which she cleans the brass and stone vessels with straw, ashes, and water. Her next employment is to cleanse, bruise, and boil rice. After which, about ten or eleven o'clock, she takes a napkin, and accompanies the neighbouring women to the tank or river to bathe. Here many women make a clay image of the Lingam, which they worship with the customary rites, the performance of which occupies nearly an hour. Others content themselves with repeating a few prayers, bowing to the water, the sun, &c., which may all be completed in fifteen minutes. While bathing, they usually rub their gold or silver ornaments with sand, anoint their bodies with oil, and cleanse their hair with the mud of the sacred stream. On her way home, or on her return, the female stands in the sun to dry her hair, changes her garments, washes her feet, and then attends to her cooking. Before she commences, however, she never fails to eat a mouthful, a custom, the neglect of which, it is feared, might bring down misfortunes on the family. She first prepares the roots, greens, and fruits; then bruises the spices, &c. by placing them on a flat stone, and rolling them with another; after which she cooks the fish or vegetables, concluding with boiling the rice. The Hindoo fire-places, which stand in the yard or kitchen, are formed of clay; and they have likewise moveable fire-places made of the same material, which are not unlike those moveable furnaces which may be seen exposed for sale in many parts of Paris and other French cities⁸⁹.

⁸⁹ Ward, *View of the History, Literature, &c. of the Hindoos*, vol. i. p. 197, 198.

From the above sketch of the manners and condition of the Hindoo women, in which we have described the principal advantages and disadvantages of their situation, it will not, we think, be inferred that they are treated with any peculiar harshness. It appears, among other things, that, though confined more or less rigidly in Bengal, and many parts of Northern India, at least among the higher classes, they elsewhere enjoy much the same degree of liberty as in Europe. Neither does their time anywhere hang heavily on their hands. A part of the day is spent in visiting the temples, joining in religious ceremonies and processions, in bathing with their female friends at the rivers, and in performing their part at weddings and other festivities. In many instances they are taught to read and write, and, in Rajast'han, devote a portion of their time to the perusal of amusing books with the family priest, or in listening to the songs of the bards. Besides, they frequently accompany their husbands on journeys, and enjoy the pleasure of contemplating the varied face of nature in those magnificent countries; and some even engage in pilgrimages to the various holy places of India.

We now proceed to describe some other remarkable features of Hindoo society. In their forms of address and behaviour in company, the Hindoos have been ranked, by one no way inclined to flatter them, among the politest of nations. But it must be acknowledged that their politeness very frequently degenerates into gross adulation and panegyric, which is sometimes the case among other nations more renowned for the refinement of their manners. When the Hindoo enters the presence of his spiritual guide, he immediately prostrates himself, and touching the feet of the holy man, exclaims, "You are my saviour." To a benefactor he says, "You are my

father and mother:" to a man whom he wishes to praise, "You are religion incarnate;" or "O sir, your fame is gone all over the country; yea, from country to country." "As a benefactor you are equal to Karna." "You are equal to Yudhisht'hira in your regard for truth." "You have overcome all your passions." "You are a sea of excellent qualities." "You are the father and mother of Brahmins, cows, and women⁹⁰."

Bernier, who was an acute observer of mankind, and had made the manners of the Hindoos his peculiar study, particularly notices their remarkable proneness to flattery, and tells an amusing anecdote in illustration of it. Being during his long residence at Delhi in high and constant favour with Danekmend Khan, one of the most influential noblemen in the Mogul court, he enjoyed numerous opportunities of obliging the natives. "These kind offices were uniformly repaid with abundant flattery, if not with gratitude; and the skilful practitioners invariably discharged a portion of the debt before-hand. Putting on a grave face—a possession of infinite value in the East—every person who had need of his services assured him at the outset, that he was the Aristotalis, the Bocrate, and the Ebn Sina Ulzaman (that is, the Aristotle, Hippocrates, and Avicenna of the age). It was in vain that he disavowed all claim to such immoderate honours; they persisted in their assertions; argued down his modesty; and, eternally renewing the charge, in the end compelled him to acquiesce, and consent to allow all the glorious attributes of those illustrious men to be centred in his single person. A Brahmin whom he recommended to the Khan outdid them all; for upon his first introduction, after having compared the Emir to the greatest kings and conquerors that

⁹⁰ Ward, *View of the History, &c. of the Hindoos*, vol. i. p. 188.

ever reigned, he concluded by gravely observing—‘My lord, whenever you put your foot in the stirrup, and ride abroad accompanied by your cavalry, the earth trembles beneath your feet, the eight elephants which support it not being able to endure so great an exertion!’ Upon this, Bernier, who could no longer restrain his inclination to laugh, remarked to the Khan, that, since this was the case, it was advisable he should ride as seldom as possible on horseback, in order to prevent those earthquakes, which might, perhaps, occasion much mischief. ‘You are perfectly right,’ replied Danekmend, with a smile, ‘and it is for that very reason that I generally go abroad in a palankeen’⁹¹.”

There are among the Hindoos five kinds of obeisance, of which the *first* is that called *ashtânga*, in which the person who prostrates himself, causes eight parts of his body—his knees, hands, temples, nose, and chin—to touch the ground: second, *panchânga*, which requires the touching of the ground with the forehead, temples, and hands: third, *dandavata*, in which the person merely bows his forehead to the ground: fourth, *namaskâra*, or the touching of the forehead with the open hands joined, and with the two thumbs several times: fifth, *abhivadana*, in which the person gently bends forward the head, and raises the right hand towards the forehead, which is the ordinary mode of salutation. A Sudra coming into the presence of a king and a Brahmin, though the latter should be in the service of the former, would salute the monarch with the common *salâm*, reserving the reverential *namaskara* for the priest. When women of equal rank meet in Bengal, they salute each other by raising their joined hands to the head; if of different classes, the inferior bows, and rubs the dust of her feet upon her forehead, but

⁹¹ Lives of Celebrated Travellers, vol. i. p. 214, 215.

without receiving any mark of recognition from the superior.

The Hindoos indulge in conversation in the most extravagant hyberbole. In describing a splendid palace, they call it the "Heaven of Vishnu;" a heavy rain, "the deluge;" a crowd, "assembled myriads." Should they have occasion to mention a waterspout, they say, "the elephants of the god Indra are drinking;" the rainbow is "Râma's bow;" a whirlwind is "the sporting of infernal spirits;" thunder is "the sound of Indra's thunderbolts, hurled at the gigantic demons who come to drink water from the clouds;" and lightning is "the flashing of these thunderbolts as they are darted through the air." The circle which appears on slightly hazy nights around the moon, is caused by the splendour of the gods who are sitting in council with the deity of that planet.

The style which they adopt in their letters, and in the compliments prefixed to them, is singularly extravagant. In addressing *a king*, they say: "To the great, the excellent, the prosperous, the illustrious king, Krishna-Chandra Raya, the nourisher of multitudes from many countries, the fragrance of whose fame has spread through the world; at whose feet many kings, adorned with refulgent crowns, bow; whose glory makes his enemies shrink as the sun does the moonlight; whose fame is pure as the queen of night, the priest of the perpetual sacrificial fire." *To a teacher*: "To Abhishtadeva, the ferryman across the sea of this world, the teacher of the way of deliverance from sin, the sun-like remover of the great darkness springing from worldly attachment; the nut which removes the impurity of the soul; to thy feet I bow, the nails of which are like the horns of the half moon." *To a father*: "To the excellent person my father, the only author of my

existence, my governor, whose mind drinks the honey on the water-lily feet of the deity ; at thy feet which drive away my darkness I supplicate." *To a mother* : "To my excellent and dignified mother, who bore me in her womb ; who feeding, nourishing, and comforting me, raised me to manhood ; by whom I saw the world, and who gave me a body to perform the offices of religion ; at thy feet I supplicate, which are the water-lilies on the reservoir of my heart⁹²."

When after a short absence two Hindoos, who are familiarly known to each other, meet, the inferior, if they happen to be of different ranks, endeavours to take hold of the feet of the other ; this the superior prevents ; when, the claims of dignity being satisfied, they embrace each other, move their heads twice from one shoulder to the other, and then make mutual inquiries respecting each other's welfare. "Through your favour," the inferior replies, "I continue well ;" or, "As you command, all is well." Or he asks in his turn, "How ? Is the house well ?" meaning the family ; for to inquire more particularly would be contrary to etiquette. A Brahmin sitting accidentally near a stranger of the same class, whom he imagines his inferior, inquires, "Of what caste are you ?" "I am a Brahmin." "To which line of Brahmins do you belong ?" "I am (for example) a Rarhi Brahmin." "Of what family ?" "Of the family of Vishnu T'hakura." And all this is considered perfectly accordant with the rules of politeness.

In India, as in most other countries, the lower orders are greatly addicted to quarrelling ; and, when thus engaged, give vent to their fury in the most vituperative language. Not unfrequently this energetic style of popular eloquence rouses the choler so far that they come to blows. In this case the person struck sometimes appeals to the spectators,

⁹² Ward, vol. iii. p. 190.

and, taking hold of their feet, says, "You are witnesses that he struck me." Those for whom a court of justice has no charms, anticipate this action by exclaiming, "Ah, do not touch our feet!" On other occasions the injured person takes a corner of the garment of every person present, and tying it in a knot, invokes their testimony. When guilty of common swearing, the Hindoo says, "If I live, let me endure all the sorrow you would endure if I should die!" But, for the sake of despatch, all this is supposed to be expressed by the three words "Eat your head!" Another says, "If I have committed such an action, let me become a leper!" Or, to sum up all human ills in one word, he utters the horrible imprecation of "May I become a Chandala!"

When any person happens to sneeze, all those present say "Live," to which the sneezer replies, "with you." Those who yawn must snap their thumb and finger, repeating at the same time the name of some god, as "Râma! Râma!"

A very extraordinary practice, which might, perhaps, be advantageously imitated in more civilized communities, prevails among the superior classes of Hindoos: they have in their houses an apartment called *krodhagara*, or "the chamber of anger," in which any member of the family, who happens to be out of temper, shuts himself up, until solitude has medicined his rage. When sufficient time for reflection has been allowed, the master of the family goes, and endeavours to bring back the seceder to the domestic circle. If by chance it should be a woman, he inquires what she wants. To this she perhaps replies, that she desires to have a large fish to eat every day—having probably seen one in the hands of some female member of the family—or a palankeen and bearers to carry her daily to the river to bathe; or a large sum of money to perform the wor-

ship of some idol; or rich garments, and costly and beautiful ornaments. Having obtained her wishes, she consents, to borrow a vulgar English adage, "to come out of Coventry."

When a Hindoo has met with misfortunes in a particular house, he accounts for the circumstance by supposing that there must be some bones buried in it, and under this impression he frequently removes to another dwelling. In fact, when bones have been repeatedly found in a house, it is almost always abandoned. Their method of recovering stolen goods is remarkable. Should suspicion alight upon any person in the house, they in some place collect together all the members of the family, and rub their thumb-nails, imagining that the name of the thief will become legible on the nail of the offender.

It is considered unlucky for travellers to leave their home and undertake a journey in certain months. They likewise regard it as ominous of evil, when a person about to commence any undertaking hears the rustling, or the voice, or chirping of a lizard, or if any one sneezes; or if, being about to set out on a journey, he be called back; or strikes his head against anything, or sees an empty *kalasa*, or waterpan. "Ah! say they, I suppose some evil will befall me to-day, for the first person I saw this morning was such or such a miserable wretch!" The following are enumerated among good omens: if a traveller, departing on a journey, sees a dead body, a *kalasa* full of water, or a jackal on his left; or a cow, a deer, or a Brahmin on his right. The creators of Hindoo superstition have taken care to class themselves among those things, the sight of which, as indicative of good fortune, is always a source of pleasure.

Among the delights of the Hindoo, of every rank and age, is the *hooka*. This consists of three principal parts; first, "a wooden, brass, or glass bottle

containing water; second, a hollow pipe, inserted in the head of this bottle, and reaching down into the water, on which a cup is placed containing tobacco and fire; third, in the vacuum, at the head of the bottle, is also placed what is termed a snake, or crooked pipe, one end of which descends into the water, and to the other end the mouth is applied, and through it the smoke is drawn, after being cooled in the water." Instead of the brass, or glass bottle, the poorer natives make use of a cocoa-nut, with a small reed for a pipe. Few persons chew tobacco, though many ladies mix a leaf or two with their *pana*: but, among the higher castes, the women eschew both snuff and tobacco. It is not unusual, however, for the learned *pandits*, who might otherwise perhaps dose over their metaphysics, to take snuff, which they carry about in a large snail-shell, used as a snuff-box⁹³.

A large portion of the Hindoo population is at present divided into two great classes, denominated "the Right Hand," and "the Left Hand." To the Left Hand belong the whole Vaisya tribe, the Panchala, or five castes of artisans, and some other inferior tribes of Sudras, together with the Chakili, or "cobblers," whom the Abbé Dubois denominates "the most infamous of all castes." The Right Hand reckons among its partisans the most distinguished castes of Sudras. To these Dubois adds the Pariahs, who, he says, are "its strongest bulwark;" but then, in the next line, these same Pariahs are enumerated, together with the Brahmins, and several tribes of Sudras, among those who remain neuter. "The Pariahs, therefore, belong, and do not belong, to the division of the Right Hand. Be this as it may, the opposition between these divisions of the people

⁹³ Ward, View of the History, Literature, &c. of the Hindoos, vol. iii. p. 200.

arises from certain privileges to which they both lay claim; "and when any encroachment is made by either, it is instantly followed by tumults, which frequently spread over whole provinces, accompanied with every excess, and generally with bloody contests. Gentlest of all creatures, timid under all other circumstances, here only the Hindoo seems to change his nature. There is no danger that he fears to encounter in maintaining what he considers his right; and rather than yield it, he is ready to make any sacrifice, and even to hazard his life. I have repeatedly witnessed instances of these popular insurrections excited by the disputes between the two hands, and pushed to such an extreme of fury that the presence of a military force under arms had no effect to quiet them, nor even to allay their clamours, or stop their outrageous course in what they conceive the rightful cause. I have known instances made by the magistrates to soothe these uproars by remonstrances and other means of conciliation, and when these have produced no effect, they have been obliged to resort to measures of compulsion. Some shots of musketry would then be tried, but neither this, nor the certainty of its being followed up with stronger measures, has the slightest effect in abating their insolence. Even when an overwhelming military force has fully put them down, it is only for the moment; and whenever an opportunity occurs, they are instantly up again, without reflecting on the evils they formerly suffered, or showing the smallest tendency to moderate their impetuous violence. Such are the excesses to which the timid, the peaceable Hindoo sometimes abandons himself; while his bloody contests spring out of motives which, to an European at least, would appear frivolous and trifling. Perhaps the sole cause of the contest is his right to wear *pantoufles*; or whether he may parade in a palanquin or on horseback, on the

day of his marriage. Sometimes it is the privilege of being escorted by armed men ; sometimes that of having a trumpet sounded before him, or the distinction of being accompanied by the country music at public ceremonies. Perhaps it is the ambition of having flags of certain colours, or with the resemblances of certain deities displayed about his person on such great occasions. These are some of the important privileges amongst many others not less so, in asserting which the Indians do not scruple occasionally to shed each other's blood⁹⁴."

The Hindoos have been sometimes represented as in the highest degree inhospitable and uncharitable ; principally by writers who appear to have dreaded falling under the suspicion of being wanting in philosophical acumen. But we cannot see why an uncharitable prejudice should be considered more philosophical than the opposite error. The business seems to be, to discover what is true, not what is favourable or unfavourable. When examined without prejudice, the Hindoos appear in this, as in most other respects, to be deserving alternately of blame and of praise. Unfortunately there is nothing striking in this view of the matter. To produce a powerful effect, it would be necessary to work up the picture with glaring colours ; to declaim, to exaggerate ; to rouse indignation ; or to excite and interest the feelings. But these advantages we must forego. We can neither represent the Hindoos, as some have done, as a gentle, amiable, pastoral, Arcadian people, living on the fruits of the earth, in all the beautiful simplicity of the golden age ; nor can we, with others, who affect to entertain superior views, regard this people as a sanguinary, inhospitable, treacherous, unfeeling, yet timid race, destitute alike of charity and common humanity.

⁹⁴ Dubois, Description, &c. p. 10, 11:

We have already more than once exposed the fallacy of adducing the regulations of a half obsolete code, as a proof that certain customs at present prevail among the people for whom that code was compiled. But when the defects of a people are pretended to be traced to its laws, it may not be irrelevant to show what the regulations of those laws, on the point in question, actually are. Menu recommends hospitality. "To the guest," says he, "who comes of his own accord, let him (the Brahmin) offer a seat and water, with such food as he is able to prepare, after the due rites of courtesy. A Brahmin coming as a guest, and not received with just honour, takes to himself all the reward of the housekeeper's former virtue, even though he had been so temperate as to live on the gleanings of harvests, and so pious as to make oblations in five distinct fires." Foreseeing that some might be reduced to such a state of poverty, as to have nothing to bestow on the "children of the road," as the Arabs expressively denominate travellers, the legislator adds: "Grass and earth to sit on, water to wash the feet, and, fourthly, affectionate speech, are at no time deficient in the mansions of the good, although they may be indigent."

Indeed, so excellent are the regulations of Menu respecting the treatment of guests and strangers, that they call to mind the noble maxims of the Heroic Ages:

"To Jove the stranger and the poor belong,
He wanders with them, and he feels their wrong,"

says Homer; and the practice of the ages he describes was answerable to this Christian sentiment. Menu is hardly less humane in this particular. "No guest must be dismissed, in the evening, by a housekeeper; he is sent by the retiring sun; and, whether he come in fit season, or unseasonably, he must not sojourn in

the house without entertainment. Let not himself eat any delicate food, without asking his guest to partake of it: the satisfaction of a guest will assuredly bring the housekeeper wealth, reputation, long life, and a place in heaven." He, however, desires that strangers may be treated according to their rank and condition in life. "To the highest guests in the best form, to the lowest in the worst, to the equal equally, let him offer seats, resting-places, couches; giving them proportionable attendance when they depart, and honour as long as they stay. Should another guest arrive, when the oblation to all the gods is concluded, for him also let the housekeeper prepare food, according to his ability."

The exercise of hospitality, it must, however, be acknowledged, is in some measure influenced and perverted by ideas of caste. "A military man," says Menu, "is not denominated *a guest* in the house of a Brahmin; nor a man of the commercial or servile class; nor his familiar friend; nor his paternal kinsman; nor his preceptor: but, if a warrior come to his house, in the form of a guest, let food be prepared for him, according to his desire, *after the Brahmins have eaten*." And, lest the sacerdotal tribe, as they are vulgarly denominated, should consider themselves at liberty to turn all inferior strangers from their doors, the lawgiver adds:—"Even to a merchant or a labourer, approaching his house in the manner of guests, let him give food, showing marks of benevolence at the same time with his domestics⁹⁵."

These texts are a sufficient proof that it was intended by their lawgivers that the Hindoos should practise the virtue of hospitality. If, therefore, they do not practise it, the blame must rest with their own uncharitable, inhuman dispositions, which incline them, we are told, to look with indifference on the sufferings of

⁹⁵ Institutes of Menu, chap. iii. ver. 99—112.

others. We have heard the voice of the law ; let us now inquire into the facts. "The Brahmins," says Orme, "have made their gods require, besides the necessity of endowing their temples, the practice of all other kinds of charities, by which the necessities of human nature may be relieved. A third part of the wealth of every Hindoo is expended on such occasions. The Brahmins themselves profess great hospitality, and by this address preserve that extreme veneration, which otherwise would be lost through the effects of envy, in a detestation of their impositions⁹⁶."

Here we find, from the avowal of a writer whose views of the Hindoos are highly unfavourable, that the whole nation, including the Brahmins, habitually exercise every kind of charity, to so incredible an extent that every individual Hindoo expends in this way a third part of his property. This, however, we regard as exaggeration. But it is a fair example of that random style in which authors sometimes indulge. It must be perfectly evident that no individual could make such an assertion on his own knowledge, any more than that which immediately follows it, which refers every benevolent action of a Hindoo to a superstitious motive. Our opinion is directly the reverse of Mr. Orme's. We refer the charities, the hospitality of the Hindoo, to the ineradicable sympathies of human nature ; and imagine that it is the debasing spirit of his superstition which prevents those virtues from being more frequently and more actively exercised.

Forbes, who when he has to express an opinion of

⁹⁶ Oriental Fragments, quoted by Forbes, *Orient. Mem.* vol. i. p. 227. This writer, it is true, attributes the charity of the Hindoos to superstitious motives, and describes them as "infamous for the want of generosity and gratitude in the commerces of friendship." But we know of no good action the merit of which might not, by this kind of sophistry, be entirely obliterated.

his own, occasionally betrays the embarrassment of a man who is puzzled what to say, unites with Mr. Orme, however, in bearing testimony to the fact that the Hindoos do in reality perform charitable actions; though he is in doubt whether to denominate the spirit which prompts them *real* charity or not. But we will content ourselves with the facts, and leave the motives to be appreciated hereafter, at a more competent tribunal. "Irrigation," says he, "being absolutely necessary in a climate where rain only falls during four months in the year, the preservation of water is a most important object; the Brahmins therefore judiciously persuade their disciples to build reservoirs, and construct wells as the most acceptable charity they can confer: in the Travencore dominions are many expensive works of this kind; some made by the generosity of individuals, others at the public expense. The high roads are planted on each side with cajew-apple, tamarind, and mango trees, which adorn the country, and shade the traveller: caravansaries, or *choultries*, are erected at convenient distances for his accommodation. Charity of this kind is everywhere inculcated; and it is equally the ambition of a southern Malabar as of a northern Hindoo, to have a tank, a well, or a *choultry* called after his name. Under despotic princes, where property is never secure, and to be reputed rich is to be really unfortunate, such munificent acts are far from being uncommon: the fame of these benevolent works and the tranquillity of domestic life, form the chief happiness of a people unaccustomed to public spectacles or the refinements of polished society⁸⁷."

It is, we believe, a rule which may be safely followed in all cases, that the testimony which a man gives unwillingly in favour of another, is of more weight

⁸⁷ Oriental Memoirs, vol. i p. 377.

than that of a witness who palpably favours the accused. Accordingly, we should lay considerable stress on the following passage: "The fifth privilege of the Brahmins is that of giving alms and presents; which it may be supposed they indulge in less willingly than in the sixth, which consists in the right of receiving them. But it must be allowed that there are a great number of people of this caste who practise hospitality, and exercise other works of charity. Yet, as in the eyes of all the members of this sect, every other man is an object of indifference, and even of contempt, we may be allowed to lay it down as a general remark, that generosity and compassion are virtues not natural to the Brahmins ⁹⁸."

The fragments which remain after a repast are thrown to the dogs, as neither the domestics nor the poor, unless they be Pariahs, will touch them. The alms given to the poor, consist of clean boiled rice, untouched by any one. But they who rigidly follow the usages of caste, more particularly the Brahmins, will not receive it even in this state, but require that it should be given them undressed ⁹⁹. As an incitement to charity, the Hindoos, according to the same author, are taught that "good works, such as giving alms to the Brahmins, erecting places of hospitality on the highways, building temples, contributing to the expenses of worship, digging tanks, and many other meritorious acts of charity, when united to the various remedies already described, greatly enhance their efficacy, and contribute exceedingly to the cleansing of the soul from recent stains, as well as from those which have adhered to it from its former existence ¹⁰⁰."

This account applies chiefly to the Mysore and the

⁹⁸ Dubois, Description of the Manners, &c. of the People of India, p. 104.

⁹⁹ Ibid. p. 12.

¹⁰⁰ Ibid. p. 127.

Malabar coast ; but similar charitable institutions are equally found in other parts of the country. In those districts of Guzerat which lie between Surat and Baroche, there are in most villages public wells and tanks, "where the pilgrim and his cattle are sure of finding abundance of water, except in dry seasons ; and then some charitable individual generally alleviates the failure, by placing a person to dispense water gratis from a temporary receptacle¹⁰¹." Upon the words of Christ, "whosoever shall give you a cup of water to drink, in my name, verily I say unto you he shall not lose his reward," Dr. Clarke observes that "it appears from the most authentic information that the Hindoos go sometimes a great way to fetch water ; and then boil it that it may not be hurtful to travellers who are hot ; after this they stand from morning to night in some great road where there is neither pit nor rivulet, and offer it in *honour of their gods*, to be drunk by the passengers. This necessary work of charity in those countries, seems to have been practised among the more pious and humane Jews ; and our Lord assures them that if they do this *in his name*, they shall not lose their reward. This one circumstance of the Hindoos offering water to the fatigued passengers in *honour of their gods*, is a better illustration of our Lord's words, than all the collections of Harmer on the subject¹⁰²."

The virtue of hospitality in India, as elsewhere, prevails most in the wilder and more unfrequented districts. "I sometimes frequented places," says Forbes, "where the natives had never seen an European, and were ignorant of every thing concerning us ; there I beheld manners and customs simple as were those in the patriarchal age ; there, in the very style of Rebecca, and the damsels of Meso-

¹⁰¹ Forbes, *Oriental Memoirs*, vol. ii. p. 215.

¹⁰² Cited by Forbes, *Oriental Memoirs*, vol. ii. p. 216.

potamia, the Hindoo villagers treated me with that artless hospitality so delightful in the poems of Homer, and other ancient records. On a sultry day, near a Zinore village, having rode faster than my attendants, while waiting their arrival under a tamarind tree, a young woman came to the well; I asked for a little water, but neither of us having a drinking vessel, she hastily left me, as I imagined, to bring an earthen cup for the purpose, as I should have polluted a vessel of metal: but as Jael, when Sisera asked for water, gave him milk and 'brought forth butter in a lordly dish,' so did this village damsel, with more sincerity than Heber's wife, bring me a pot of milk, and a lump of butter on the delicate leaf of the banana, 'the lordly dish of the Hindoos.' The former I gladly accepted: on my declining the latter, she immediately made it up into two balls, and gave one to each of the oxen that drew my hackery. Butter is a luxury to these animals and enables them to bear additional fatigue¹⁰³."

Though from individual examples of virtue nothing general can be concluded, the reader will still be gratified in observing the style in which an opulent Hindoo dispenses his bounty. Lullabhy, a rich *zemîndâr* (a land-holder, or proprietor of land) of Barroche, had, by extensive transactions in the revenue department, acquired a princely fortune. In his dealings with government he was suspected of having exhibited a slight dash of Jewish policy; but "as a charitable man," says Forbes, "this wealthy banian appeared very conspicuous; he daily appropriated a considerable sum of money to alms-giving and relieving persons in distress; no mendicant was dismissed from his gate without a measure of rice, or a mess of vegetable pottage mingled with meal. In time of dearth he distributed grain throughout the

¹⁰³ Oriental Memoirs, vol. ii. p. 503, 504.

villages in the Baroche district; nor was his bounty confined to those of the Hindoo religion. He repaired public tanks and *choultries* for travellers, dug several common wells, and constructed a bowree, or large well, in the Baroche suburbs, with steps leading down to the water, all of hewn stone, in a very handsome style of architecture. A marble tablet, placed over the fountain of this noble reservoir, contains a short inscription more expressive and beautiful in the Persian language than can be given in an English translation:—‘The bounties of Lullabhy are ever flowing’¹⁰⁴.”

The presents which this generous individual distributed on the marriage of his son exceeded twelve thousand pounds.

Among the virtues of the Rajpoots, Colonel Tod, who perfectly understands the nation of whom he writes, repeatedly enumerates generosity, courtesy, and the most liberal hospitality. He is not one of those travellers, who, touching at certain points upon the coast, or riding post, as it were, over a few districts, acquire by a kind of intuition peculiar to themselves a complete knowledge of the character and manners of the people. The better part of his life has been spent in India, and among the Hindoos. Chivalrous, courteous, disinterested¹⁰⁵, like the brave race which he describes, he has mingled freely with the natives of all ranks; and may, without the slightest reserve, be pronounced in every sense the

¹⁰⁴ Oriental Memoirs, vol. iii. p. 250.

¹⁰⁵ All this the author infers from the able and highly interesting work of Colonel Tod, with whom he has not the honour of being personally acquainted. No one, however, can peruse his ‘Annals of Rajast’han,’ with its numerous anecdotes, and rich illustrations of manners, through which the character of the writer continually peeps forth, without being impressed, as he goes along, with a similar respect for the character of the writer.

best existing authority for whatever relates to the character and manners of the warlike tribes of Northern India. From among the innumerable passages in which he bears testimony to the splendid virtues of the Rajpoots, we select the following, illustrative of the point in question. " Hurba Sankla, at once a soldier and a devotee, was one of those Rajpoot cavaliers 'sans peur et sans reproche,' whose life of celibacy and perilous adventure was mingled with the austere devotion of an ascetic; by turns aiding with his lance the cause which he deemed worthy, or exercising an unbounded hospitality towards the stranger. This generosity had much reduced his resources when Joda sought his protection. It was the eve of the *Sudda Birt*, one of those hospitable rites which, in former times, characterized Rajwarra. 'This 'perpetual charity' supplies food to the stranger and traveller, and is distributed not only by individual chiefs and by the government, but by subscriptions of communities. Even in Mewar, in her present impoverished condition, the offerings to the gods in support of their shrines and the establishment of the *Sudda Birt*, were simultaneous. Hospitality is a virtue pronounced to belong more peculiarly to a semi-barbarous condition. Alas! for refinement and ultra-civilization, strangers to the happiness enjoyed by Hurba Sankla. Joda with one hundred and twenty followers came to solicit the 'stranger's fare;' but unfortunately it was too late, the *Sudda Birt* had been distributed. In this exigence Hurba recollected that there was a wood called *mujd*, used in dyeing, which among other things in the desert regions is resorted to in scarcity. A portion of this was bruised, and boiled with some flour, sugar, and spices, making altogether a palatable pottage; and with a promise of better fare on the morrow, it was set before the young Rao and

his followers, who, after making a good repast, soon forgot Cheetore in sleep. On waking each stared at his fellow, for their mustaches were dyed with their evening's meal; but the old chief, who was not disposed to reveal his expedient, made it minister to their hopes by giving it a miraculous character, and saying that as the grey of age was thus metamorphosed into the tint of morn and hope, so would their fortunes become young, and Mundore again be theirs¹⁰⁶."

During the wars of Jehângîr, an example of Rajpoot hospitality, accompanied by a remarkable degree of religious toleration, was afforded by the Rana of Oodipoor. Sultan Khorum and Mohabet Khan, defeated by the imperial armies, took refuge at the capital of Mewar. In this asylum the prince "remained undisturbed: apartments in the palace were assigned to him; but his followers little respecting Rajpoot prejudices, the island became his residence, on which a sumptuous edifice was raised adorned with a lofty dome, crowned with the crescent. The interior was decorated with mosaic, in onyx, cornelian, jaspers, and agates, rich Turkey carpets, &c.; and that nothing of state might be wanting to the royal refugee, a throne was sculptured from a single block of serpentine, supported by quadriform female Caryatidæ. In the court a little chapel was erected to the Moham-medan saint Madar, and here the prince with his court resided, every wish anticipated, till a short time before his father's death, when he retired into Persia¹⁰⁷."

The *choultries* of India, which, like the khans or caravanserais of Musulman countries, are a species of inn where travellers are lodged gratis, generally consist of two square courts enclosed by low buildings, which are covered with a tiled roof, and divided into small apartments for the accommodation of

¹⁰⁶ Annals of Rajast'han, vol. i. p. 281, 282.

¹⁰⁷ Ibid. p. 371.

travellers. In many instances, as in that of Vira Permal's choultry, near Conjeveram, these buildings are surrounded on the outside by a colonnade, and are constructed of well-cut granite. The public tanks are of two kinds: the first is that called *eray*, which is formed by throwing a mound or embankment across a valley, or hollow ground; so that the rain-water collects in the upper part of the valley, and, when required for the purposes of cultivation, is let out upon the low lands by sluices. The other kind of tank, which is called *kulam*, intended to supply the natives with water for daily domestic use, is a small lake artificially formed. In the Dekkan these *kulams* "are very frequently lined on all the four sides with cut stone, and are the most elegant works of the natives. By making tanks and choultries, the wealthy Hindoos endeavour to procure a lasting good name; and they certainly deserve it, as the sums they expend in this way are very considerable, and the utility of the works is very great ¹⁰⁸." Princes sometimes imitate the example of their opulent subjects. Vishnu Verdhana Raya, a monarch who reigned about seven hundred years ago, over an extensive kingdom in the Dekkan, constructed a magnificent reservoir capable of furnishing water for the irrigation of a large tract of country; a work which, as Buchanan justly remarks, ought to render this prince's name venerable to the latest posterity ¹⁰⁹. At Madhagiri, in the Telinga country, the same traveller saw in the midst of fine gardens one of the handsomest buildings for the reception of travellers which he had any where met with in India, erected by the public-spirited Mul Rajah ¹¹⁰.

¹⁰⁸ Buchanan, Journey through the Mysore, &c. vol. i. p. 10, 11, 12.

¹⁰⁹ Ibid. p. 139.

¹¹⁰ Ibid. p. 362.

Among the *Goalas*¹¹¹, or cow-keepers of the Mysore, when the flocks of any family have perished, either by war or pestilence, the sufferers go and solicit a new stock from the other persons of the caste, each of whom will give a beast or two for that purpose. Should they be so unreasonable as to refuse this bounty, the *Beny Chavadi*, or chief of the tribe, will compel them to assist their distressed neighbours. Their charity and benevolence, though sometimes confined to individuals of their own caste, are in many cases magnificent. The *Kudali Swami*, who is *Guru* of all the Mahratta Brahmins, by whom he is regarded as an actual incarnation of the deity, exhibited during the Mahratta wars an eminent example of Hindoo hospitality. "The *Swami* is said to have been of great use in the famine, and to have employed the utmost of his influence in collecting money to support the starving wretches. He daily fed three thousand Brahmins, and other religious mendicants; for according to the Hindoo doctrine it is the charity which is bestowed on religious men, that chiefly procures favour in the eyes of the gods. In his distributions, the *Swami* is said to have expended six lacs of rupees, or £60,441. 13s. 4d., most of which was collected in the Mahratta states¹¹²."

Having thus, with the aid of several eye-witnesses, described the principal features of Hindoo manners, in as far as those manners are illustrative of national character, it remains to draw from these premises such conclusions as they appear to warrant. There is no nation concerning which we ought to be so cautious of hazarding general reflections as the Hindoos. All the natives of India have in most instances, it is true, the air of being descended from the same

¹¹¹ Journey through the Mysore, &c. vol. ii. p. 5, &c.

¹¹² Buchanan, Journey, &c. vol. iii. p. 290.

original stock. Many of their leading ideas, both in religion and civil government, appear in general to assimilate so far as to point to one common source; they have all many superstitions, many customs, and many prejudices in common: but the same thing, in a rather wider sense, may be predicated of all the various families of mankind. No definition of a Hindoo that can be conceived will apply to the whole nation, or even to the majority; unless it be couched in terms so vague that it would admit at the same time the Polynesian, the Malay, the Siamese, and the Burmese. Within the limits of the vast empire of Hindoostan, we find man in every stage of civilization, from the philosopher who reasons calmly and piously on the nature of God, on the universe, on man's condition, both here and hereafter, down to the cannibal savage, to whom God and every spiritual substance is unknown. Of a nation composed of materials so heterogeneous, what can be said? There is no degree of cruelty, no excess of vice, no hardened profligacy, no ineffable abomination, of which we cannot find examples among the Hindoos: but neither is there, on the other hand, any height of virtue which they have not reached.

No priesthood, either ancient or modern, has surpassed the Brahmins in arrogance, duplicity, cruelty, or profligacy of manners. It is to the artifices and unprincipled policy of these men, in fact, that India owes her present degradation. They have, as far as their influence extended, demoralized their country. Addicted to intrigue, hungering and thirsting after empire, they have hesitated at no means of attaining their end. Under the cloak of religion they have in public fomented bloody persecutions, burnings, mutilations, tortures, human victims. Tyrants and slaves, by turns, they have sometimes wielded the

rod of power with ferocity, at others cringed and fawned upon those who stretched it over them. But it should be remembered that the Brahmins are in India what the Levites were among the Hebrews,—a single tribe. Possibly they do not form more than a twentieth part of the population. In many parts of the country their influence is weak; in others it does not exist. Nowhere is it so great as it formerly was. From the beginning, indeed, their attempt to monopolize knowledge, and the power which it confers, was vain. Philosophers of other castes arose, and by the splendour of their genius eclipsed the proudest of these sacerdotal usurpers. In contemplating the Hindoo character, it would therefore be unjust to confine our views to the Brahmins, who form but a small part of the whole nation, and who, besides, are not all deserving of the severe judgment which we have been compelled to pass collectively on the caste. The great majority of the people are of a different stamp. Deficient in that physical and mental energy which forms the characteristic of nations nurtured in liberty, and ripened by a more temperate sun, they naturally endeavour to make up by subtlety and acuteness of intellect for the lack of force and intrepidity; and have thus acquired a reputation for accomplished dissimulation. But every man is prone to dissemble where resentment is impossible; and the Hindoo, when in possession of comparative freedom, as in Rajast'han, rejoices to cast off the slough of hypocrisy, and feels the manly pleasure of having and advancing an opinion of his own.

Despotism, like a perpetual pestilence, has always infested the great countries of Asia, and to this circumstance must we attribute the leading vices of the oriental character. Where the monarchical principle reigns naked, in all its deformity, in all its terrors, life is felt to be eminently uncertain. Like the Persian

courtier of old, every man upon whom the colossal shadow of power has fallen, feels his head to assure himself, as it were, that it is still on his shoulders. As every person reflects that each day may be his last, he snatches with frantic eagerness the enjoyments within his reach. Sensual enjoyments are everywhere most easily commanded. Those afforded by intellectual exertions demand forethought, preparation, and, above all, time, of the possession of which the Oriental is utterly uncertain; from those of power he is in most instances debarred; he, therefore, sinks by a kind of fatal necessity into sensualism, and, once debauched, loses for ever the relish of the superior pleasures of the soul, even should they be placed within his reach.

It is a law of human nature that, in the midst of great calamities, when, from the multiplication of death and agony around, the footing of life is found to be unstable, man should grow heedless, not only of other men's sufferings, but also of his own. No cause is so trifling, but that it will serve a Hindoo as an excuse for throwing off the burden of life. In Western India, a Hindoo charged with the transporting of a sum of money, or with the conducting of a traveller through a forest, happens to be encountered by robbers; to deter them from executing their design, he threatens to shed his blood, and imprecate upon their heads the vengeance of heaven for the crime. In most cases the menace is effectual; but, if the outlaws set him at naught, he cuts his throat before their faces. In other cases, a prince seizes upon a miserable piece of land, supposed to belong to a temple. To compel him to restore it, or in revenge for his refusal, a Brahmin, or a whole troop of Brahmins, proceed to his palace, and shed their blood upon his threshold. A woman is accidentally seen by a foreigner eating her food, which, among

certain tribes of Hindoos, is thought to be indecorous; for this unintentional sin against etiquette, she determines to die, endeavours, like the Roman slave, to beat out her "desperate brains" against the wall, and, failing, prevails upon her own son, by threatening him with a mother's curse, to rid her of her life, for which he is afterwards executed as a murderer.

Notwithstanding these proofs of ferocity of character, which, though they might be greatly multiplied, are sufficient to show the perverted state of society in India, the Hindoos in general are far from being a reckless, unfeeling, savage people. "I do not by any means assent," says Bishop Heber, "to the pictures of depravity and general worthlessness which some have drawn of the Hindoos. They are decidedly by nature a mild, pleasing, intelligent race; sober, parsimonious, and, where an object is held out to them, most industrious and persevering. But the magistrates and lawyers all agree, that in no country are lying and perjury so common and so little regarded. Notwithstanding the apparent mildness of their manners, the criminal calendar is generally as full as in Ireland, with gang-robberies, setting fire to buildings, &c.; and the number of children who are decoyed aside, and murdered for the sake of their ornaments, Lord Amherst assures me, is dreadful¹¹³."

Without calling in question the opinion of the "magistrates and lawyers," whose experience, however, was most likely confined to the country in which they lived, or at farthest, to India and England, which, in this respect, can of course be expected to bear no comparison, it may be remarked that wherever despotism prevails, falsehood and dissimulation among the people are the necessary results. "On the whole," continues the traveller, "they are

¹¹³ Narrative of a Journey, &c. vol. iii. p. 254.

a lively, intelligent, and interesting people: of the upper classes a very considerable proportion learn our language, read our books and our newspapers, and show a desire to court our society; the peasants are anxious to learn English, and though certainly very few of them have as yet embraced Christianity, I do not think their reluctance is more than might have been expected in any country where a system so entirely different from that previously professed was offered, and offered by those of whom, as their conquerors, they may well entertain considerable jealousy. Their own religion is, indeed, a horrible one; far more so than I had conceived; it gives them no moral precepts; it encourages them in vice by the style of its ceremonies, and the character given of its deities, and by the institution of castes, it hardens their hearts against each other to a degree which is often most revolting¹¹⁴."

The bishop then proceeds to relate several anecdotes illustrative of the demoralizing effects of the system of castes, which, as he himself considers them as extraordinary occurrences, can by no means affect our view of the national character. No man would think of taking his conception of the English nation from those solitary monsters which sometimes start up amongst us, and startle the world by their stupendous flagitiousness; of the French, from the massacre of St. Barthélémy, or the Reign of Terror; of the Dutch, from the atrocities of Amboyna. These are horrors, perpetrated by heads turned delirious by crime, at which every civilized man of every nation shudders. Let us act on the same principles in judging of the Hindoos. And, in fact, it is upon these principles that the benevolent and candid Heber proceeds: "The national temper," he observes, "is decidedly good, gentle, and kind;

¹¹⁴ Narrative, &c. vol. iii. p. 261.

they are sober, industrious, affectionate to their relations ; generally speaking faithful to their masters, easily attached by kindness and confidence, and in the case of the military oath, are of admirable obedience, courage, and fidelity in life and death. But their morality does not extend beyond the reach of positive obligations ; and where these do not exist, they are oppressive, cruel, treacherous, and every thing that is bad. We have heard much in England of their humanity to animals ; I can only say that I have seen no tokens of it in Calcutta..... Do not suppose I am prejudiced against the Hindoos. In my personal intercourse with them, I have seen much to be pleased with, and all which I hear and believe as to what they might be with a better creed, makes me the more earnest in stating the horrors for which their present creed, as I think, is answerable¹¹⁵."

If we rightly understand the traveller, by those who are not under the empire of "positive obligations," he means the native rulers of India, who are generally tyrants ; and tyrants are much the same all the world over. This opinion, however, was formed upon a slight acquaintance with the people, in the January of 1824, previous to his journey through the interior of the country, during which his opportunities of studying their manners and character were very considerable. Fourteen months later, when he had nearly completed his tour of the whole empire, corrected his opinions, enlarged his experience, and matured his views, we find his judgment of the Hindoo character much more favourable. "Of the people," says he, writing to Mr. Wynn, from Pertaubghur, in Malwah, "so far as their natural character is concerned, I have been led to form, on the whole, a very favourable opinion. They

¹¹⁵ Narrative, &c. vol. iii. p. 264, 265.

have unhappily many of the vices arising from slavery, from an unsettled state of society, and immoral and erroneous systems of religion. But they are men of high and gallant courage, courteous, intelligent, and most eager after knowledge and improvement, with a remarkable aptitude for the abstract sciences, geometry, astronomy, &c., and for the imitative arts, painting and sculpture. They are sober, industrious, dutiful to their parents, and affectionate to their children, of tempers almost uniformly gentle and patient, and more easily affected by kindness and attention to their wants and feelings, than almost any men whom I have met with. Their faults seem to arise from the hateful superstitions to which they are subject, and the unfavourable state of society in which they are placed. But if it should please God to make any considerable portion of them Christians, they would, I can well believe, put the best European Christians to shame. They are the sepoys and irregular horse of whom I chiefly speak, for of these it is that I have happened to see most, having taken all opportunities of conversing with my escort, and having, for several weeks together, had scarcely anybody else to converse with. I find, however, that my opinion of both these classes of men is that of all the officers in the company's service to whom I have named the subject; and so far as my experience reaches, which certainly is not great, I have no reason to suppose that the classes whom I have mentioned, are not a fair average specimen of the other inhabitants of the country¹¹⁶."

¹¹⁶ Narrative, &c. vol. iii. p. 333, 334.

CHAPTER VIII.

FOOD—STATURE—DRESS—ORNAMENTS—AND
DWELLINGS.

THE prejudices existing in Europe respecting the Hindoos are innumerable. Those relating to caste, to religion, and to their general manners, we have endeavoured to remove. Our ordinary ideas of their food, of the simplicity of their habits, of their universal abstemiousness, sobriety, and superstitious reluctance to destroy animal life, next present themselves for our consideration. In the imagination of many writers, India has hitherto been a kind of Utopia, where, amid palmyra groves and bloodless altars, a race of gentle character, regarding the inferior animals as their brethren, in whose bodies the souls of their erring forefathers and deceased relations had been lodged in penance, lead a peaceful, harmless life.

This view of the matter is supported, it must be owned, by authorities to which the public are accustomed to attribute considerable weight. The Court of Directors of the East India Company, who should know something of the character and habits of their subjects, inform the world that the great majority of the Hindoos “live all their days upon rice, and go only half-covered with a slight cotton cloth¹.” Montes-

¹ Quoted by Mr. Rickards in his useful and valuable work on India, vol. i. p. 48. The testimony of this writer is entitled to very great respect, not merely because a large portion of his life has been spent in India—for others have lived much longer in that country and yet returned full of prejudices—but because his views are distinguished for sound and good sense. He

quieu, from whom the Directors would appear to have borrowed their notions of the condition and wants of their own subjects, recurring, as usual, to his favourite ideas on the influence of climate, remarks, that that of the Hindoos "neither requires nor permits the use of almost any of our commodities. Accustomed to go almost naked, the country furnishes them with the scanty raiments they wear; and their religion, to which they are in absolute subjection, instils into them an aversion to that sort of food which we consume. They, therefore, need nothing from us but our metals, which are the signs of value, and for which they give in return the merchandize that their frugality and the nature of the country supply in abundance."

These assertions are to a great extent supported by the testimony of a writer who has passed the better part of his life in Hindoostan, and who is by many regarded as the first existing authority on whatever relates to the customs and manners of the Hindoos. The Abbé Dubois, after delineating a magnificent picture of the knowledge and moral virtues of the ancient Brahmins, whose simple and innocent manners commanded the respect of both kings and people, observes, that, although the Brahmins of the present day have altogether degenerated from the virtues of their ancestors, they still preserve a great deal of their character and habits, exhibiting "a predilection for retirement, and seclusion from the bustle of the world, selecting for their residence villages quite retired, into which they permit no

has also laboured, and we trust not without effect, to remove the erroneous ideas which prevail respecting the character and castes of the Hindoos; and Sir Alexander Johnston, an unprejudiced and competent judge, bore testimony, in his examination before the House of Lords, to the correctness of his views. Report from the Lords, July 8th, 1830, p. 136.

person of any other caste to enter." But the resemblance does not stop here. "They approach still nearer," he continues, "to the manners of their ancestors, by their frequent fasts², their daily ablutions, and the manner, nature, and subject of their sacrifices, and, above all, their scrupulous abstinence not only from meat, and all food that has ever had the principle of life, but also from many other productions of nature to which their prejudices and superstition have attached some idea of impurity³."

Again, describing the manners of the Sivaïtes, or worshippers of the Lingam, he remarks that "in common with the Brahmins they will on no account partake of animal food, or of any thing that has enjoyed the principle of life, such as eggs, or of many of the simple productions of nature⁴." Of the Brahmins he elsewhere observes that milk is their principal article of food⁵; "but," says he, speaking of their imaginary sins, "the most striking example of the pains taken by the Brahmins to avoid internal defilement, is the abstinence from meat, which they all profess. This is to be understood not as relating to all living creatures merely, but to whatever has had the animating principle, such as eggs of all kinds, from which they are as much restricted as from flesh. They have also retrenched from their vegetable food, which is the great fund of their subsistence, all roots which form a head or bulb in the ground, such as onions; and those also which assume the same shape above ground, like mushrooms, and some others. Or are we to suppose that they had discovered something unwholesome in the one species, and proscribed the other on account

² "Feasts" is the word in Dubois, but this is evidently a typographical error.

³ Description, &c. p. 43.

⁴ Ibid. p. 56.

⁵ Ibid. p. 104.

of its fetid smell? This I cannot decide; all the information I have ever obtained from those amongst them whom I have consulted on the reasons of their abstinence from them, being, that it is customary to avoid such articles, together with all those that have had the germ of the living principle. This is what is called in India, *to eat becomingly*. Such as use the prohibited articles cannot boast of their bodies being pure, according to the estimate of the Brahmins⁶. Nay, "the habit they acquire, from their infancy," continues the Abbé, "of never eating flesh, and the aversion instilled into them for this species of food, grows up into such a degree of horror, that the sight of any person using it would induce in many of them the reaction of the stomach."

If to the above we add the following passage, the testimony of this writer in favour of the views of Montesquieu and the Directors will be complete. "This abstinence prevails not only among the Brahmins, but, as we have often had occasion to mention, among the various castes who are desirous of conciliating public esteem, and who, being educated in this particular in the same prejudices, keep up an equal aversion to all sorts of animal food. They likewise preserve the same abhorrence of all liquors and drugs that intoxicate, and they would take it as the highest insult if it were proposed to them to taste any thing of that nature. An instance can hardly be found, in their settlements, of any transgression occurring amongst them, and among the Brahmins it is unheard of⁷." He observes, however, in order to lessen the wonder of the thing, that it is no less easy for a Hindoo to abstain from flesh, than for a Jew or Mohammedan to eschew pork.

The rulers of India are by no means reduced, however, to rely, for the maintenance of their po-

⁶ Description, &c. p. 117.

⁷ Ibid. p. 167.

sitions, upon the testimony of a single traveller. Forbes, who had likewise passed the better half of his life in the Company's service, and therefore possessed ample means of acquiring a knowledge of the Hindoo people, remarks of the Brahmins that "their simple diet consists of milk, rice, fruit, and vegetables; they abstain from every thing that either had or could enjoy life, and use spices to flavour the rice, which is their principal food; it is also enriched with ghee, or clarified butter. We cannot but admire the principle which dictates this humanity and self-denial: although did they through a microscope observe the animalculæ which cover the mango, and compose the bloom of the fig, or perceive the animated myriads that swarm on every vegetable they eat, they must on their present system be at a loss for subsistence. Some of the Brahmins carry their austerities to such a length, as never to eat any thing but the grain that has passed through the cow, which being afterwards separated from its accompaniments, is considered by them as the purest of all food. In such veneration is this animal held by the Hindoos." Elsewhere, speaking of the cow, he adds: "A subject of Travancore who is detected selling a bullock to an European is impaled alive! Religious prejudices operate powerfully in the preservation of this animal; but it is politic in a country where milk forms a great part of the food, and oxen are very useful in commerce and agriculture⁸."

From all this it would appear to be established that the Hindoos, and more particularly the Brahmins, religiously abstain from the use of animal food. In fact, this was asserted so late as the year 1830 in the House of Lords⁹. But the assertion must not be

⁸ Oriental Memoirs, vol. i. p. 70, 71, 377.

⁹ Report from the Lords, &c. July 8th, 1830, p. 44.

taken literally. The Hindoos in general, whether of high or low caste, do not subsist, as the Directors seem to imagine, upon rice, or abstain from animal food. Even among the Brahmins no such pious abstinence from every thing which has had the principle of life exists, or ever did exist. Persons of this sacred caste eat animal food, like their neighbours ; and if certain individuals, or certain sects among them, abstain, it is simply as a matter of taste, and not from any religious motive ; for both by their laws and their scriptures the flesh of animals is expressly permitted to be eaten¹⁰. There are Hindoos however, both Brahmins and others, who restrict themselves to a vegetable diet ; and travellers, according to the good but not infallible old rule, “ *ex pede Herculem*,” have from this inferred that the whole nation were Pythagoræans. Their opinions having once obtained currency, it is now, perhaps, too late to broach the truth, which will probably appear more paradoxical than the received fables.

It has been seen that the Abbé Dubois, whose age and experience should have protected him from palpable errors, most explicitly states that the Brahmins, and the Sivaïtes generally, abstain from whatever has contained the principle of life. Elsewhere, having observed that the Saiva Brahmins are in many places employed as servants in the temples, to wash the idols, bring up the offerings of fruit, flowers, incense, &c., he adds : “ In many pagodas the Sudras are employed in the same manner as sacrificers. This office is assigned to them, exclusively, in the temples where fowls, sheep, hogs, buffaloes, and other living creatures are immolated. It is probably by exercising this kind of service in the temples, that the Saiva Brahmins have fallen into such contempt.” Again, in the same page, he

¹⁰ See Institutes of Menu, chap. v. ver. 36, 56, &c.

observes, "I will say nothing of those who are called in derision *Flesh Brahmins* and *Fish Brahmins*. I have been assured that, in the north of India, and even on the Malabar coast, there are some of them who would eat of both, publicly, and without scruple. And it is added, that this conduct brings no reproach upon them from the Brahmins who abstain¹¹." The reason of which is, that it is thought a matter of no particular importance. In the south, however, he still maintains that the Brahmins are rice-eaters, and would expel their carnivorous brethren of the Upper Provinces from their society, should they venture south of the Krishna. He does not absolutely decide whether the Pythagoræans of the south, or the Sarcophagi of the north, are the more genuine representatives of the Brahmins of antiquity; but inclines for the former, "because the usages of the Brahmins, particularly as relating to abstinence from flesh meat, are less difficult in the observance in the warm countries of the south than they are in the cold or temperate regions of the north." If the Brahminical creed had been invented in the south, and travelled northward, it would seem probable that, in expatriating themselves, and removing into a colder country, its followers might "degenerate," as the Abbé expresses it, "from the rules of their early ancestors," and become carnivorous from the effects of climate. But he agrees with us in considering Tartary, or the environs of Mount Caucasus, as the original natal soil of the Brahmins. In such a country, the use of animal food would be rendered almost necessary by the climate; and it therefore appears more probable that it is the southern rice-eaters who have degenerated from the rules of their early ancestors.

¹¹ Description of the Manners, &c. of the People of India, p. 49,

The sect of Vishnu composes, in Hindoostan, a very numerous body, and contains individuals of every caste, from the highest, including Brahmins, to the lowest. These sectarians, the Abbé Dubois informs us, belong to the carnivorous part of mankind, of whom they by no means constitute the most abstemious members. "The devotees of Vishnu, and particularly the religious beggars of that sect, are detested by the people in general, chiefly on account of their intemperance. One would imagine that they give themselves up to that vice from a spirit of contradiction to their opponents the Lingamites, whose extreme moderation in eating and drinking equals, if it does not surpass, that of the Brahmins, in imitation of whom they abstain from all animal food. The sectaries of Vishnu, on the contrary, eat publicly of all sorts of meat, excepting that of the cow, and drink toddy, arrack, and all other liquors that the country supplies, without shame or restraint¹²."

But the Vishnuites, if we credit the same authority, are not the only Hindoos who are guilty of intemperance. "The Brahmins, *in general*, add to their other numerous vices that of gluttony. When an opportunity occurs of satiating their appetite, they exceed all bounds of temperance: and such occasions," it is added, "are frequent¹³.....Not long ago," says the Abbe, "a fire broke out in a village of Tanjore, in the house of a Brahmin, the only individual of that caste who lived there. All the neighbours came running, and removed the effects which they found in the house. With other things they discovered a large jar filled with *pickled pork*, and another *half full of arrack*. If the accident of the fire afflicted the distressed Brahmin, the discovery made in the house was scarcely less overpowering. It was long kept up as a diverting joke by the inhabi-

¹² Description, &c. p. 53.

¹³ Ibid. p. 161.

tants of the village as well as of the neighbourhood, through all parts of which the story spread." After all, however, this anecdote tells but little against the caste. We require more extensive evidence, and the Abbé is at hand to supply it. "Transgressions of this kind," he says, "are still more common in the great towns, where it is more easy to procure the proscribed articles, and to enjoy them without detection. I have been credibly informed that some Brahmins, in small companies, have gone very secretly to the houses of Sudras whom they could depend upon, to partake of meat and strong liquors, which they indulged in without scruple. I also know of instances where these same Sudras were permitted to sit down with them, and to join in the same secret abomination. The forbidden dishes which they used in common had been dressed by the Sudras, and to touch any food prepared by persons of another caste is a violation of the rules of the Brahmins still more abhorred than that of eating with them in common¹⁴."

Intoxication, he observes, is still more common among the Brahmins than the use of interdicted food. Nevertheless, the great majority, we are told, abide religiously by the rules of their caste, abstaining from strong liquors, and other inebriating substances, keeping up a perpetual fast, and touching "nothing that belongs to animals, but milk." There is some difficulty in comprehending how the Brahmins "in general" contrive to be "gluttons" at the same time that they keep up "a perpetual fast;" but let that pass. Proceed we to an anecdote of a fowl and mutton eating Brahmin, which is highly characteristic. The stomach of a Hindoo is supposed to be under the direction of his spiritual guide, who, in case of grave delinquency—for example, if he eat

¹⁴ Description, &c. p. 168.

a porcupine, a snake, or an onion—has the power to expel him from his caste. Latterly, it would seem, this power has been exercised rather tenderly, the number of offenders probably exceeding that of the rigid rice-eaters, or, at least, being so great as to make any exposure of their peccadilloes impolitic. “Being at Dharmapuri, a small town in the Carnatic, while a Guru Brahmin was making his visitation of the district, one of the caste was accused before him of having openly violated the rules respecting food, and even of turning them publicly into ridicule. The accusation was as well founded as it was important. The culprit was brought up before the Guru, who had previously taken the evidence against him, and now decreed that he should be divested of the cord. At this awful moment the man, apparently unmoved under so grievous a punishment, advanced to the middle of the assembly where the Guru was seated, and after performing the *sashtangam* in the most respectful way, addressed his judge nearly in the following terms:—

“So you, with your council, have decided that I am to be divested of my cord. It will be no great loss to me. Two bits of silver will get me another. But I desire to know what your motive can be for degrading me in this public manner. Is it because I have eaten meat? If that is the only reason, why does not the justice of a Guru, which ought to be impartial, extend its severity alike over all offenders? Why should I be the only person accused out of so great a number of delinquents? I look on one side, and there I see two or three of my accusers, with whom I joined not long ago in devouring a good leg of mutton. Here, on the other side, I turn my eyes and I see some more of them, with whom I dined the other day, at the house of a Sudra, where we cut up an excellent pullet. Allow me only to give

their names; and I will also accuse many others whose consciousness has detained them from appearing at this assembly. But if you will allow me I will instantly bring testimony of the facts and justify my accusation." The Guru was evidently puzzled how to proceed, after a discourse on so delicate a subject, and delivered with so much intrepidity. But recovering himself, he cried out with much presence of mind: "Who has brought this prattler hither? Don't you see the fellow is mad? turn him out, and let us be no longer tormented with his nonsense¹⁵." And in this happy way the Guru extricated himself from considerable embarrassment.

One reason for abstaining, in very warm countries, from animal food, is that the persons of those who eat it exhale a fetid odour, perceptible to the fine sense of smelling of a Pythagorean, twenty-four hours after the meal. Upon this fact, no doubt, is founded that curious distinction, noticed by Dubois¹⁶, with regard to abstinence from this kind of aliment, which prevails among certain castes, where the men indulge in, while the women reject it. Simplicity of food greatly increases the delicacy and fragrance of the person, as may be observed in children, which, when taken from the breast, always lose a portion of that fine transparent complexion and inexpressible sweetness both of breath and person which distinguish them in the early morning of their days.

But the most powerful reason why the Hindoos in many cases actually do abstain from the flesh of animals, is one which would be thought valid in most countries: *they are too poor to procure it.* "In general, they eat nothing but seeds, or such insipid matters; for, though most of them cultivate rice, which appears to be a production of nature in the highest degree suited to the use of man, and well

¹⁵ Description, &c. p. 169, 179. ¹⁶ Description, &c. p. 119.

adapted to sustain his vigour, the mass of the people do not use it for their ordinary fare. They are obliged to sell it to get what is necessary for paying their taxes, to procure clothes, and supply their other domestic wants. After disposing of their crop of rice, they nourish themselves for the rest of the year in the best way they are able, upon the various sorts of small seeds, similar to what are given in Europe to pigs and chickens: and it were to be wished that every Hindoo had even this sorry fare at his command¹⁷."

If there be in India any one tribe or caste more noble, high-minded, and uncontaminated than the rest, it is that of the Kshatriyas, or Rajpoots. Yet these are eminently carnivorous. When not engaged in war, which they regard as their profession, they usually, at the proper season of the year, devote a large portion of their time to the pleasures of the chase. Among the larger game, the most common is the wild boar. Of the flesh of this animal they appear to be particularly fond; and they pursue it with the utmost ardour. But the covers afforded by the nature of their country, especially the fields of maize, which there grows to the height of ten or twelve feet, not unfrequently affords the boar a chance of escape. In the barren plains of Marwar, maize porridge is the common fare; but in Mewar, the paradise of the Rajpoot, the luxury of wheaten bread is well understood. Maize and Indian corn, gathered in an unripe state, are tied into bundles, roasted in the ear, and eaten with a little salt. For the introduction of melons and grapes, which at present form the principal dessert of the Hindoos, India is indebted to the Emperor Baber, the most ingenuous and chivalrous of Eastern conquerors. Tobacco was introduced by his grandson Jehângîr. When or by

¹⁷ Dubois, p. 201, 202.

whom the use of opium was made known to the Rajpoots is not known; but "this pernicious plant," says an acute observer, "has robbed the Rajpoot of half his virtues." Under the influence of opium his natural bravery often degenerates into ferocity, while his countenance, when he is not thus excited, has an air of drowsy imbecility.

From the earliest ages the soldiers of Hindoostan, like those of most other countries, have been addicted to intoxicating drinks; but these, though still in favour, are secondary in importance to the opiate. "To eat opium together, is the most inviolable pledge, and an agreement ratified by this ceremony is stronger than any adjuration. If a Rajpoot pays a visit, the first question is, *umul kya?* 'have you had your opiate?'—*umul kao*, 'take your opiate.' On a birth-day, when all the chiefs convene to congratulate their brother on another knot to his years, the large cup is brought forth, a lump of opium put therein, upon which water is poured, and by the aid of a stick a solution is made, to which each helps his neighbour, not with a glass, but with the hollow of his hand held to his mouth. To judge by the wry faces on this occasion, none can like it, and to get rid of the nauseous taste, comfit balls are handed round. It is curious to observe the animation it inspires; a Rajpoot is fit for nothing without his *umul*, and I have often dismissed their men of business to refresh their intellects by a dose, for when its effects are dissipating they become mere logs. Opium to the Rajpoot is more necessary than food¹⁸."

Scarcely any kind of animal food is rejected by the Rajpoot, excepting such as by all civilized nations has been accounted unclean. His game consists of the hare, the deer, the boar, the elk, the buffalo; and of the wild-dog, the hyæna, the wolf, and the tiger;

¹⁸ Annals of Rajast'han, vol. i. p. 644, 645.

of which, the latter class are destroyed as noxious. The votaries of *Caniya*, who have taken refuge in his sanctuary at Nât'hdwârâ, confine themselves, in penance, to a vegetable diet, which consists of dried fruits, spices, and curd, which, however, in these degenerate days, are seasoned with rose-water, amber, and all the aromatics of the East. When entertaining Europeans, the Rajpoots, fearful that their dishes may not be suited to the palates of their guests, sometimes request them to bring along with them their *cuisine*. An example of this occurred to Colonel Tod at Jodpoor. Having been invited to dinner by the Rajah, the prince added to the invitation the above curious request, as he feared that the fare of the dessert might prove unpalatable. "But this," says the traveller, "I had often seen done in Sindia's camp, where joints of mutton, fowls, and fricassees would diversify the provender of the Mahratta. I intimated that we had no apprehension that we should not do justice to the gastronomy of Jodpoor; however we sent our tables, and some claret to drink long life to the King of Maroodes. Having paid our respects to our host, he dismissed us, with the complimentary wish that appetite might wait upon us, and, preceded by a host of gold and silver sticks, we were ushered into a hall, where we found the table literally covered with curries, pillous, and ragouts of every kind, in which was not forgotten, the *hari moong Mundore ra*, 'the green pulse of Mundore,' the favourite dish next to *rabri* or maize-porridge of the simple Rahtore. Here, however, we saw displayed the dishes of both the Hindoo and Musulman, and nearly all were served in silver. The curries were excellent, especially those of the vegetable tribes made of the pulses, the kakris or cucumbers, and of a miniature melon, not larger than an egg, which grows spontaneously in these regions, and is

transported by kasids or runners, as presents, for many hundred miles round¹⁹."

Fruit, as might be expected from its plenty and cheapness, enters largely into the food of the Hindoos²⁰. Their groves and gardens supply an abundance of guavas, plantains, bananas, custard-apples, tamarinds, oranges, limes, citrons, grapes, pine-apples, and pomegranates. But of all the fruits of India the best as well as the most plentiful is the mango, which is found in all parts of the country, even in the forests. The tree which produces it, equal in size to a large English oak, in foliage and appearance more nearly resembles the Spanish chesnut. The superior kinds of mango are extremely delicious, being not unlike the large yellow Venice peach, heightened by the flavour of the orange and anana. During the residence of Forbes in Guzerat, six hundred pounds weight of this fruit was sold for a rupee. It accordingly formed, in the mango season, the principal diet of the poor, and was supposed to be very nutritious. The Chili pepper²¹, and the cardamom, a pleasant spice from the Malabar coast, form a principal ingredient in curries.

The Hindoos are particularly fond of wild honey, which is found in the clefts of the rocks, in caverns, and on the summits of scarped rugged mountains. Of fish likewise, whether fresh or salted, they constantly make use. Whole tribes of men subsist by catching them, and they are conveyed in vast quantities into the interior. Many natives of Concan are addicted to the chase, and eat the flesh of deer, hares, quails, partridges, and pigeons²². The *Chensu*, a tribe inhabiting the hilly country above Malabar,

¹⁹ Annals of Rajast'han. vol. i. p. 732

²⁰ Ibid. p. 267, 278, 516, 565, 644, 662, 732.

²¹ Forbes, Oriental Memoirs. vol. i. p. 29, 30, 32.

²² Ibid. p. 53, 84, 197.

destroy and kill all kinds of game. The *Telinga Banijigaru*, who are worshippers of Vishnu, and are all either merchants, farmers, or porters, eat sheep, goats, hogs, fowls, and fish, and, though prohibited the use of spirituous liquors, may intoxicate themselves with *bang*. The *Madigas*, who dress hides, make shoes, or cultivate the ground, eat not only all kinds of animal food, but even carrion; and openly drink spirituous liquors. The *Ruddi*, a very respectable caste of Sudras, chiefly employed in agriculture, eat hogs, sheep, goats, venison, and fowls; and are permitted the use of *bang*. Buchanan observes, in speaking of this tribe, that to consider the Kshatriyas as the military caste seems to be an error; because the *Ruddi*, as well as all other Sudras engaged in agriculture, have always formed a part of the native foot militia, which seems to have been established throughout India. In the armies of native princes they likewise composed the most considerable body.

The *Palliwanlu*, a tribe of Tamul extraction, who are either farmers or gardeners, both eat animal food and drink spirituous liquors. Mutton and fish may lawfully be eaten by the *Muchaveru*, or shoemakers, who, contrary to the practice of persons of this caste in Europe, are expected to abstain from spirituous liquors. To make up in some measure for this extraordinary prohibition they are permitted to marry as many wives as they please. Exactly the same thing may be predicated of the *Telingana Upuru*, whose proper occupation, as fixed by their legislators, is building mud walls, particularly of forts; but as neither huts nor mud forts are sufficiently in request to employ the whole caste, they have taken the liberty to set aside the rules established by the wisdom of their ancestors, and are now engaged in agriculture and other pursuits. The

Wully Tigulas, another Tamul tribe; the *Teliga Devangas*, of the sect of Siva; the *Baydaru*, who are soldiers and hunters, likewise of the sect of Siva; the *Curubas*, soldiers and cultivators; and the *Canara Devangas*, all eat animal food, and, in many instances, drink spirituous liquors²³. The tastes of the *Niadis*, an outcast tribe of Malabar, are extremely peculiar. They refuse to perform any kind of labour, and consequently are plunged in the deepest poverty. Unable to catch fish or kill game, they subsist upon wild roots, and whatever they can get by begging; but are occasionally fortunate enough to kill a tortoise, or hook a crocodile, the flesh of which, like the Nubians, they reckon delicious food. The *Bacadaru*, a tribe of Carnata origin, now sunk into slavery, not only eat animal food, but, to borrow the expressive language of Buchanan, "may lawfully intoxicate themselves;" an advantage which, we find, is denied to the cobblers.

The *Pariahs*, who, as we have already observed, amount to about thirty millions of souls, do not ab-

²³ Buchanan, *Journey through the Mysore, &c.* vol. i. p. 169, 242, 243, 252, 254, 258, 261, 303, 304, 339, 353, 358, 396, 420. To avoid the repetition of the same thing in the text, we will here enumerate the other castes of southern India, who are commonly known to make use of animal food. The *Goalas*, or shepherds, vol. ii. p. 13. The *Bestas*, farmers and lime-burners, 25. The Mysore farmers, 88. The *Curubaru*, who eat every thing but beef, even carrion, 127, 129. The *Naimars*, or *Nairs*, who, although properly Vishnuites, wear the mark of Siva, 410—412. The *Tiars*, 416. The *Mogayer*, or fishermen, vol. iii. 22. The *Biluaras*, who extract the juice from the palm tree, 53. The *Corar*, 100. This caste may lawfully eat tigers, but reject dogs and snakes, p. 101. The *Handi Curubas*, 336. It would not be difficult to extend this list, but the above specimens will suffice; particularly as all these tribes inhabit the Peninsula, where, according to Sir Alexander Johnston, the customs and manners of the Hindoos subsist in the greatest purity.

stain even from beef. They possibly form a portion of the aboriginal population, who, refusing, on the rise of Brahminism, to adopt the prejudices of the new sect, were anathematized and excommunicated by those revengeful priests. Forbes himself, when experience had removed the prejudices he had brought out with him from Europe, discovered that many of the Bengal Brahmins eat fish, and several sorts of animal food; and that they are not only allowed them, but at some particular ceremonies they are enjoined to do so. However, he observes, that in Guzerat a different practice prevails. But the Mahrattas, though all Hindoos, and "the lower classes especially, eat of almost every thing that comes in their way; as mutton, goat, wild hog, game, and fish. Major Moor mentions two places by name where the Mahrattas *eat beef*, and permit cattle to be killed, and publicly exposed to sale²⁴." He then adds:—"The lower tribes of Hindoos are not so scrupulous as the higher about what they eat, or what they touch; especially if they are not observed by others. When at a distance from their

²⁴ Forbes tells a story illustrative of the scruples of the lower Hindoos which is too good to be omitted: "I knew a gentleman," he says, "who having formed a party for a little excursion into the country, provided a round of beef, as a principal dish in the cold collation: as he was going on horseback he desired the beef might be covered with a cloth, and put into his palanquin to keep it cool; the bearers refused to carry a vehicle which contained such a pollution. The gentleman, on finding that neither remonstrances, entreaties, or threats, were of any avail, cut off a slice of the meat, and eating it in their presence, desired them to carry him to the place of rendezvous. This produced the desired effect; the bearers were the first to laugh at their folly, and exclaimed, 'Master come wise man, with two eyes; while poor black man come very foolish, with only one:' and taking up the palanquin with the beef, set off towards the tents in great good humour," Vol. i. p. 2; ii. 139.

families, and out of sight of their priests, many divest themselves of these nice ideas of purity. Those domesticated with Europeans generally affect to be very scrupulous; an English table covered with a variety of food is necessarily surrounded by a number of servants of different castes to attend the guests. At Baroche, Surat, and Bombay, a Hindoo will not remove a dish that has been defiled with beef, a Mohammedan cannot touch a plate polluted by pork, nor will a Parsee take one away on which is hare or rabbit. I never knew more than one Parsee servant who would snuff a candle, from a fear of extinguishing the symbol of the deity he worships, nor would this man ever do it in the presence of another Parsee²⁵."

It was probably from their attendants, who affected all this scrupulousness, that our older English travellers acquired their erroneous ideas respecting the food and habits of the Hindoos. Their errors, however, have been widely diffused, and would still appear to be but too deeply rooted in the general mind, since even so learned and reflecting a man as Heber was not, as he himself observes, emancipated from their influence, until by his own experience in the country he had discovered how destitute of foundation they were. "I had always heard," he remarks, "and fully believed till I came to India, that it was a grievous crime, in the opinion of the Brahmins, to eat the flesh or shed the blood of any living creature whatever²⁶." But he had not sailed up the Ganges to Calcutta before he found himself compelled to abandon this belief. Among the merchant ships and Maldivé boats, which crowded the Hooghly, and seemed to reproduce the naval activity of the Thames, he saw the little barks of numerous

²⁵ Oriental Memoirs, vol. ii. p. 138.

²⁶ Narrative of a Journey, &c. vol. iii. p. 347, 8vo. edit.

fishermen, who were employed in catering for the appetites of their wealthy countrymen, Brahmins as well as others. Fish, our traveller now found, "is considered as one of the purest and most lawful kinds of food. Nothing, indeed, seems more generally mistaken than the supposed prohibition of animal food to the Hindoos. Thus many Brahmins eat both fish and kid. The Rajpoots, besides these, eat mutton, venison, or goat's flesh. Some castes may eat any thing but fowls, beef, or pork; while pork is with others a favourite diet, and beef only is prohibited." He then adds, that though intoxicating liquors are by their religion forbidden to the Hindoos, the prohibition is very generally disregarded by persons of all ranks²⁷. Afterwards, in his voyage up the Ganges toward Benares, he always found his Hindoo attendants ready enough to make use of the fish which he good-naturedly bestowed upon them²⁸. Many Brahmins, he was, moreover, informed by Mr. Warner, magistrate of the Furreedpoor districts, were addicted to intoxication, and were found among the *Decoits*, the most atrocious of all banditti²⁹.

In proportion as the experience of this able and unprejudiced traveller increased, the stronger became the conviction that the notions usually enter-

²⁷ Narrative of a Journey, &c. vol. i. p. 9. He seems, however, to have considered the seapoys generally as sober water-drinkers, vol. ii. p. 202.

²⁸ Id. p. 134. "I saw here," says he, "a succession of baskets opening out of one another, like traps, or rather on the principle of the eel-net in England, for catching fish, which, once entered, cannot conveniently turn round, and therefore go on to a chamber contrived at the end, the entrance to which is guarded with sharp reeds pointing inwards, like a mouse-trap." Vol. i. p. 237, 238. See, on this subject of flesh and fish-eating, &c. vol. ii. p. 111, 117, 208, 466.

²⁹ Narrative, &c. vol. i. p. 217.

tained in Europe respecting the Pythagoræan habits of the Brahmins and Hindoos in general were wholly unfounded. "You may be, perhaps, as much surprised as I was," he observes, writing to a friend, "to find that those who can afford it are hardly less carnivorous than ourselves; that even the purest Brahmins are allowed to eat mutton and venison." And again, in another letter to a friend, he adds, "I have now myself seen Brahmins of the highest caste cut off the heads of goats as a sacrifice to Durga (Bhavani); and I know from the testimony of Brahmins, as well as from other sources, that not only hecatombs of animals are offered in this manner as a meritorious act (a Rajah about twenty-five years back offered sixty thousand in one fortnight), but that any person, Brahmins not excepted, eats readily of the flesh of whatever has been offered up to one of their divinities, while among almost all the other castes, mutton, pork, venison, fish, any thing but beef and fowls, are consumed as readily as in Europe³⁰."

Herodotus, whose errors, as they are termed, the ignorant and superficial are so fond of dwelling upon, had heard a rumour that there were cannibals in India, who were said to eat even the bodies of their parents. To persons unacquainted with the excesses into which superstition has hurried men, in all ages and countries, this report necessarily appeared fabulous; and the *Calantiæ* and the *Padæi* were supposed never to have existed, except in the fertile imagination of the Greek historian. We find, however, the charge of cannibalism renewed by a modern author of considerable reputation. "Not only do the Hindoos, even the Brahmins, eat flesh; but they eat (one sect at least) human flesh. They do not, I conclude, kill human subjects to eat, but they

³⁰ Narrative, &c. vol. iii. p. 251, 277, 347.

eat such as they find in or about the Ganges, and perhaps other rivers. The name of the sect is *Paramahansa*; and I have received authentic information of individuals of this sect being not very unusually seen about Benares, floating down the river on, *and feeding on a corpse*³¹. Nor is this a low despicable tribe; but on the contrary, esteemed by themselves at least, as a very high one; and my information stated that the human brain is judged by these epicurean cannibals as the most delicious morsel of their unsocial banquet. It may be difficult for the English reader to believe this hitherto unrecorded story of these flesh-aborring Hindoos, as well perhaps as the now fully authenticated facts of their prodigality of human life. Anecdotes to a considerable extent might easily be collected of the sanguinary propensity of these people, such as would startle those who have imbibed certain opinions from the relations of travellers, on the character and habits of the abstinent and flesh-aborring Hindoos, and Brahmins with souls as unspotted as the robes they wear³²."

³¹ Whether or not a putrid corpse may thus be transformed into a canoe, we must leave to natural philosophers to determine. It were to be wished, however, that Major Moor had himself witnessed the phenomenon; for, if properly authenticated, it would be among the most extraordinary examples of the depravity of human taste that have ever been described by travellers.

³² Moor's Hindoo Pantheon, ap. Forbes, vol. i. p. 398, 399. To complete this horrid picture, we copy from Forbes an anecdote which may well keep in countenance Bruce's description of an Abyssinian banquet. "It is well known," says this traveller, "that in some of the districts near Bengal, there is a tribe of people called *Sheep-eaters*, who seize the animal alive, and actually devour wool, skin, flesh, and entrails, until nothing remains but the skeleton. Lady Anstruther, who made a valuable collection of drawings during her residence in India, has a set of paintings in water colours, done by a native, which contains the whole process of these extraordinary glut-

Among all these cannibals and carnivorous people, however, there are undoubtedly many Brahmins and others who rigidly abstain from all kinds of animal food. Nevertheless their aliments are sufficiently varied. The feast of one of these vegetable Brahmins generally consists of seasoned bread, rice, curry, vegetables, pickles, and a dessert. Their ordinary bread is prepared from the flour of wheat, juari, or bajera. To this they are fond of adding a thin cake or wafer, "made from the flour of *oord*, highly seasoned with assafoetida; a salt called *popper-khor*; and a very hot massaula, composed of turmeric, black pepper, ginger, garlic, several kinds of warm seeds, and a quantity of the hottest Chili pepper." All these ingredients are kneaded together with the oord-flour and water into a tenacious paste, which is then rolled into cakes thin as a wafer, which, having been first dried a little in the sun, are then baked, like the oaten cakes of the Scotch, until they are quite crisp. The Brahmini curry is generally nothing more than warm buttermilk, thickened with grain-flour, and slightly seasoned with spices. Another of their favourite dishes is composed of a sort of split pea, boiled with salt and turmeric, and eaten with *ghee*, or clarified butter. "When the dinner is prepared the Brahmin first washes his body in warm water, during which operation he wears his *dotee*, or that cloth which, fastened round his loins, hangs down to his ancles: when washed, he hangs up the *dotee* to dry, and binds in its place

tons, from the first seizure of the unfortunate animal, until it is completely devoured." Vol. i. p. 400. A lithographic sketch, made after a similar set of paintings, of a sheep-eater in the various stages of his disgusting meal, is published in the third volume of the Transactions of the Royal Asiatic Society, accompanied with a brief memoir by General Hardwicke.

a piece of silk, it not being allowable for a Brahmin to wear any thing else when eating. If a person of another caste, or even a Brahmin who is not washed, touches his dotee while drying, he cannot wear it without washing it again. After going through several forms of prayer and other ceremonies, he sits down to his food, which is spread on a tablecloth, or rather a table-cover, formed of fresh gathered leaves, fastened together to the size wanted for the company. The dishes and plates are invariably composed of leaves; a Brahmin may not eat out of any thing else. Tin vessels, or copper tinned, may be used for cooking; but a Brahmin cannot eat out of them. The food, after being prepared in the kitchen, is placed in distinct portions, on dishes of different size, form, and depth, on the large verdant covering in a regular manner. In the centre of the cover is always a large pile of plain boiled rice, and at a feast there are generally two other heaps of white and yellow rice, seasoned with spices and salt; and two of sweet rice, to be eaten with *chatna*, pickles, and stewed vegetables: the latter are chiefly berenjals, bendre turoy, and different kinds of beans, all savourily dressed, and heated, with chilies of every description. The *chatna* is usually made from a vegetable called *cotemear*, to the eye very much resembling parsley, but to those unused to it, of a very disagreeable taste and smell: this is so strongly heated with chilies, as to render the other ingredients less distinguishable. The *chatna* is sometimes made with cocoa-nut, lime-juice, garlic, and chilies, and, with the pickles, is placed in deep leaves round the large cover, to the number of thirty or forty, the Hindoos being very fond of this stimulus to their rice. These pickles are not prepared with vinegar, but preserved in oil and salt, seasoned with chilie and the acid of tamarinds, which in a

salted state is much used in Hindoostan. Brahmins and many other Hindoos reject the onion from their bill of fare. Ghee, which, in deep boats formed of leaves, seems to constitute the essence of the dinner, is plentifully dispensed. The dessert consists of mangoes, preserved with sugar, ginger, limes, and other sweatmeats; syrup of different fruits, and sometimes a little ripe fruit; but the dessert is not common. Such is the entertainment of a rich Brahmin who eats no animal food³³."

The poor, whose means will not allow them to think of animal food, consider themselves fortunate when they can command a little rice, with a few wild herbs gathered in the fields. Others are compelled to content themselves with the seed of the bamboo, or such small, insipid, innutritive grain as are cheap and plentiful. It is probable, though there is no positive testimony to the fact, that the lotus-seed is sometimes eaten. Vetches are esteemed a great delicacy; as also are cakes fried in cocoa-nut oil. The Hindoo uses the right hand only in eating. The use of knives, forks, spoons, &c., he abjures as an abomination; he drinks out of a brass cup, or from the hollow of his hand; but is always careful that the vessel, when any is used, does not touch his lips. This peculiarity of manners was noticed by the Portuguese, in the first voyage of Vasco de Gama. After the collation which was served up to them at the palace of the Zamorin, and which consisted of figs, jakas, &c., water was brought in in a golden cup. The Portuguese, who had been informed what was required by etiquette, endeavoured to conform to the mode; but being unused to drink in this manner, they either overcharged their throats, which made them cough, or pouring the liquor on one side, wet their clothes, and set

³³ Oriental Memoirs, vol. ii. p. 49—51.

the whole court in a roar of laughter³⁴. The times fixed by the Sâstras for eating are, one o'clock in the morning, and two in the afternoon; but these irregular hours are not observed.

Having examined the principal modern authorities respecting the food of the Hindoos, it remains to notice the directions of their celebrated lawgiver on this contested subject. It has been doubted whether the Hindoos had any thing answering to our "grace" before meals. Menu commands it expressly. "Let him honour all his food, and eat it without contempt; when he sees it, let him rejoice, and be calm, and pray that he may always obtain it³⁵." The food of hermits, he informs us, consisted of wild grain and milk. He then enumerates the articles of which the offerings to the manes of deceased ancestors should consist, and which, when the ceremony had been duly performed, were eaten by the Brahmin and his guests: these were fish, venison, mutton, "the flesh of such birds as the twice-born may eat;" kids, spotted deer, the antelope called *éna*, the *ruru*, wild boars, wild buffaloes, rabbits, hares, tortoises, cow's milk, the flesh of the long-eared white goat, and the flesh of the rhinoceros³⁶. Brahmins are also by law permitted the use of perfume; but so long as its "unctuosity" remains on their body they are forbidden to read the Vedas. What makes it perfectly evident that it was superstition, not humanity, that dictated the abstinence of the twice-born from the flesh of the cow³⁷, and certain other animals, is this, that garlic,

³⁴ Knox's Collection of Voyages and Travels, 8vo. vol. ii. p. 324; Ward, vol. i. p. 199, 200; Dubois, p. 112, 115; Forbes, vol. iii. p. 275.

³⁵ Institutes, &c. ch. ii. ver. 54.

³⁶ Ibid. ch. iii. ver. 268-272.

³⁷ It is clear from the *Sama Veda*, that anciently even the

onions, leeks, mushrooms, all vegetables raised in dung, red greens or raisins, exuding from trees, and rice-pudding boiled with *tila* (oil made of sesamum seeds), are equally prohibited. "Flesh-meat also, the food of gods, and clarified butter" (which are clearly put upon a level), were allowed to be eaten only when grace had been said over them, or as Menu expresses it, "touched, while holy texts were recited." The Brahmin is directed, however, to abstain from the flesh of wild beasts and carnivorous birds, meat kept at a slaughter-house, and dried meat. But "beasts and birds of excellent sorts may be slain by Brahmins for sacrifice, or for the sustenance of those whom they are bound to support; since Agastya did this of old." The legislator then adds: "For the sustenance of the vital spirit, Brahmâ created all this animal and vegetable system; and all that is moveable or immoveable that spirit devours. Things fixed are eaten by creatures with locomotion; toothless animals, by animals with teeth; those without hands, by those to whom hands were given; and the timid by the bold. He who eats according to law commits no sin, even though every day he taste the flesh of such animals as may lawfully be tasted; since both animals who may be eaten, and those who eat them, were equally created by Brahmâ." Nay, not only is the eating of animal food per-cow was killed and eaten like other animals, particularly on the arrival of a guest, who was thence denominated *Goghna*, or, "the cow-killer." In compliance with ancient custom the cow is still brought in and tied; but the guest intercedes for her; a barber, who attends for that purpose, as if the animal were to be shaved, sets her loose, and the guest, addressing the animal, exclaims, "I have earnestly entreated this prudent person, saying, kill not the innocent harmless cow, who is mother of *Rudras*, daughter of *Vasus*, sister of *Adityas*, and the source of ambrosia." Colebrooke, Essay 3, on the Religious Ceremonies of the Hindoos; *Asiat. Res.* vol. vii. p. 288—293.

mitted, it is enjoined, and the abstaining from it, on proper occasions, is denounced as a heinous sin : “ the man who, engaged in holy rites according to law, refuses to eat it, shall sink in another world, for twenty-one births, to the state of a beast³⁸.”

The physiognomy and stature of the Hindoos have, says Sir William Jones, been described with great exactness and picturesque elegance by Lord, in his rare but valuable work. “ A people,” he says, “ presented themselves to mine eyes, clothed in linen garments somewhat low descending, of a gesture and garb, as I may say, maidenly and well nigh effeminate, of a countenance shy and somewhat estranged, yet smiling out a glozed and bashful familiarity.” This brief description, however, conveys but an imperfect idea of the Hindoos. Their stature, complexion, physiognomy, like their character, differ so exceedingly in different parts of the country, that in fact no general picture can possibly suit the various dissimilar races which compose the people whom we call Hindoos. Among the Rajpoots and mountaineers of the north are frequently found men of gigantic stature and Herculean proportions, who would be considered remarkable in any country in Europe for their size and muscular power³⁹. In general, the inhabitants of the plain are inferior in height, and of a more slender make ; but both the latter and the former are of an agile, graceful form, and capable of enduring considerable fatigue. Few deformed persons are seen. But, from various causes, blindness is not uncommon.

³⁸ Institutes of Menu, chap. v. ver. 5—35.

³⁹ “ Gokul Das, the last chief (of Deoghur), was one of the finest men I ever beheld in feature and person. He was about six feet six, perfectly erect, and a Hercules in bulk. His father at twenty was much larger, and must have been nearly seven feet high.” Colonel Tod, Annals, &c. p. 191.

The complexion of the Hindoos, according to climate and circumstances, varies from a dark olive, approaching to black, to a light, transparent, beautiful brown, with still an olive tinge, resembling that of the natives of northern Italy or Provence. The Pariahs are said, by some writers, to be dark, while the Brahmins are fair; and they have a proverb which says,—“Never trust a black Brahmin, or a white Pariah;” but the rule by no means holds generally, many persons of low caste, and numerous wild mountain hordes, being much fairer than their superiors.

The Hindoos seldom betray in their countenances the fiery passions which are at work within. Their look is calm, placid, prepossessing; with nothing of the sinister aspect of the Malay or the impassioned expression of the Persians or Arabs. The face of the Hindoo is oval; his forehead moderately large and high; his eyes and hair are black; though mention is made in the *Institutes of Menu* of women with reddish hair. His eyebrows are finely turned, and his nose and mouth of an European cast. The women, when not exposed to the air, or stunted by severe labour, are often possessed of extraordinary beauty. “Their forms are delicate and graceful; their limbs finely tapered and rounded; their features mild; their eyes dark and languishing; their hair fine and long; their complexions glowing as if they were radiant; and their skins remarkably polished and soft⁴⁰.” Of all the Hindoo women those of the Brahminical caste seem to bear away the palm of loveliness, more particularly those of the Canara and Malabar coasts, who might perhaps sustain no disadvantageous com-

⁴⁰ *Picture of India*, vol. ii. p. 307. The author has here used, with taste and judgment, the materials furnished by Forbes and Orme, and therefore we have not scrupled to borrow his language. See *Oriental Memoirs*, vol. i. p. 73.

parison with the women of Georgia and Circassia. Whatever may be the case with the other females of their nation, these, at least, are susceptible and highly impassioned. Love is the sole delight they know. Their constant ablutions, their delicate care of their persons, their perfumes, their dress, their rich elegant ornaments, render them objects of desire; and the warmth of their feelings, which has been frequently remarked, confers durability on the affections they inspire. The beauties of form attributed to their countrywomen in general are found in a still higher degree of perfection in them. The contour of the neck and shoulders is exceedingly lovely, the bosom beautifully formed; the limbs slender, but exquisitely moulded; the feet and hands delicately small; their air and motions easy, graceful, and dignified. Nor are the beauties of the countenance inferior to those of the figure. The face is of the finest oval, like the Greek; the nose long and straight; the lips ruddy, and the upper one beautifully curved; the mouth rather small; the chin round, and, in most cases, dimpled, *amoris digitulo*. The eyes, shaded by long dark lashes, and surmounted by finely arched slender eyebrows, are full, black, humid, sparkling with fire, yet neither wanton nor petulant⁴¹. Their complexion, light olive or bronze, bespeaks their nearness to the sun, something of whose warmth and splendour seems to beam from their eyes and aspect.

Some writers, drawing their inferences from particular examples, or deceived by over hasty observation, have represented the Hindoo women as dirty and slovenly; but no women can be more attentive, says Forbes, to cleanliness than the Hindoos. "They take every method to render their persons delicate,

⁴¹ Bory de Saint-Vincent, *Essai Zoologique sur le Genre Humain*, tom. i. p. 226, 228.

soft, and attractive. Their dress is peculiarly becoming; consisting of a long piece of silk or cotton, tied round the waist, and hanging in a graceful manner to the feet, it is afterwards brought over the body in negligent folds; under this they cover the bosom with a short waistcoat of satin, but wear no linen. Their long black hair is adorned with jewels and wreaths of flowers; their ears are bored in many places, and loaded with pearls; a variety of gold chains, strings of pearl and precious stones fall from the neck over the bosom, and the arms are covered with bracelets from the wrist to the elbow; they have also gold and silver chains round the ancles, and abundance of rings on their fingers and toes; among the former is frequently a small mirror. I think the richer the dress the less becoming it appears, and a Hindoo woman of distinction always seems to be overloaded with finery; while the village nymphs, with fewer ornaments, but in the same elegant drapery, are more captivating; although there are very few women, even of the lowest families, who have not some jewels at their marriage⁴²."

The same writer, describing the village of Harasar, celebrated for the sanctity of its temple and the beauty of its women, observes that their jetty locks were adorned with jewels, while their garment, which consisted of a long single piece of silk or muslin, put on in graceful folds, fell like the drapery of a Grecian statue⁴³. Various fashions prevail, however, in different parts of India. In the kingdom of Attinga, on the Malabar coast, the women go uncovered from the waist upwards. It is thought indecent to do otherwise; and Grose tells a story, which was afterwards confirmed to Forbes upon the spot, of a Malabar woman, who, living with an English lady at Anjengo, to please her mistress, dressed in the Eu-

⁴² Oriental Memoirs, vol. i. p. 74. ⁴³ Ibid. p. 190, 191.

ropean fashion, but appearing afterwards in the queen of Attinga's presence with her breasts covered, the barbarous despot ordered them to be cut off, for what she was pleased to consider so signal a mark of disrespect⁴⁴. It is not the inferior classes merely who dress thus sparingly; the greatest princesses are clothed in the same style, and only differ from their slaves by wearing a more transparent muslin and a greater profusion of jewels. Even where persons are accustomed, as they are in several of the southern provinces of the Peninsula, to wear clothing on the upper part of the body, the rules of politeness require, even in women, that they shall uncover the shoulders and breast when addressing any person whom they respect, whether male or female⁴⁵. It was the breach of this rule of good-breeding by the Malabar woman that roused the anger of the female despot of Attinga.

The kind of tissue which, in the south, forms the sole garment of the Brahmini women, is only used in female dress. It is usually from eight to ten yards in length and about a yard broad, of every variety of quality and colour, with a border of different hue at each extremity. This is wrapped twice or three times round the body, and forms a kind of petticoat, which in front falls as low as the feet, but behind does not reach lower than the calf of the leg, and sometimes not so low. One end of this long web is fastened at the waist, the other, in many districts, passes over the head, shoulders, and breasts; but this is an innovation. The primitive fashion, throughout the Peninsula, required the woman always to appear naked to the girdle⁴⁶.

⁴⁴ Grose, *Voyage to the East Indies*; Forbes, *Oriental Memoirs*, vol. i. p. 391.

⁴⁵ Dubois, *Description of the Manners, &c. of the People of India*, p. 211.

⁴⁶ Dubois, *Description, &c.* p. 220, 221. "Even the women

In Malabar the dress of the women is quite similar to that of the men. "Their black, glossy hair, tied in a knot on the middle of the head, is copiously anointed with cocoa-nut oil, and perfumed with the essence of sandal, mogrees, and champahs; their ears, loaded with rings and heavy jewels, reach almost to their shoulders; this is esteemed a beauty. Instead of a small gold wire in the orifice, as is practised in other countries, the incision is filled with a filament from the cocoa-nut leaf, rolled round; the circles are increased until the orifice sometimes exceeds two inches in diameter, the ear is then healed, and being stretched to the perfection of beauty, is filled with rings and massy ornaments. Round the waist they wear a loose piece of muslin, while the bosom is entirely exposed; this is the only drapery of the Malabar women: but they are adorned with a profusion of gold and silver chains for necklaces, mixed with strings of Venetian and other gold coins; they have also heavy bangles, or bracelets; a silver box, suspended by a chain on one side, forms a principal ornament, and contains the areca or betel nut, with its appendages of chunam, spice, and betel-leaf. Their skin is softened by aromatic oils, especially among the Nairs and Tetees, who are peculiarly attentive to cleanliness in their persons ⁴⁷."

In Northern India, where the power and example of the Mohammedans have operated so many other changes in the manners of the Hindoos, even the national costume has undergone various modifications. Here the dress of the women consists of a close jacket with sleeves, which, in some instances, reach no farther than the elbow, in others, cover even the tops of the fingers. This jacket, fitting tight to (native Hindoos) have no clothing above the waist." Report from the Lords, July 8th, 1830, p. 119.

⁴⁷ Oriental Memoirs, vol. i. p. 390.

the shape, and showing to advantage the beauty of the form, with women of rank is made of rich silk. "Instead of drawers, some ladies," says Abul Fazl, "wear a *lengha*, stitched on both sides, and fastened with a belt, which appears to be a short under-petticoat; no chemise. Over the *lengha* is worn the common shalice, or petticoat. Some ladies wear veils and long drawers⁴⁸."

Mrs. Heber, describing some young Cingalese women, whom she saw at an English church in Ceylon, observes, "Their dress in shape resembled that worn by the Portuguese Christians in Calcutta; but the petticoat and loose body were made of the finest muslin and silk, trimmed with lace, while their long, black hair was turned up *à la Grecque*, and fastened with gold ornaments." The Malay girls, she observes, wore long, flowing, white veils⁴⁹.

It may not, perhaps, be unentertaining to introduce here the description of the costume of a northern mountaineer, inhabiting those parts of the Himâlaya where the manners of the Hindoos and Tatars appear to mingle and slide into each other. "An *Uniya* woman," says Mr. Moorcroft, "wife of one of the goatherds, very good-naturedly filled the water-vessels of those persons who came to the little well, and did not take up her own part till the different candidates for water received the quantity which they asked for. She had rather a pleasing countenance, was of middle stature, and about thirty-five years old. There was much of curiosity in her looks at seeing us, but nothing of fear or impertinence. Her dress was woollen, and of the same form with that of the men. Her boots were likewise woollen, and much diversified by patches of various hues. Her hair, which was of a deep black, was plaited in tresses from the

⁴⁸ Ayeen Akbery, vol. ii. p. 521.

⁴⁹ Narrative of a Journey, &c. vol. iii. p. 161, 162.

forehead down to below the waist, where the plaits, to the number of fifty, after each being terminated by a cowrie shell, were assembled in a band of leather, which was tipped with a tassel of red worsted thread. Her head-lappet, if I may so name it, was of leather, and extended from the forehead down the back to the waist, but in the latter part gradually ended in a point; at the forehead it was bordered with silver, and from this rim hung seven rows of coral beads, each row consisting of five, which were terminated by seven silver *timâshâs*, that played upon the forehead. The crown of the lappet was studded with small pearls, distributed in seven rows, and the lower part was decorated with green stones, something like turquoises, but marbled with coral beads, and many bands of silver and of a yellow metal, probably gold, about a finger's breadth. A stiff band of leather, something like a soldier's collar, was placed loosely round her neck, and ornamented with five rows of coral beads. The collar was secured with a button and clasp of silver. In her left ear was a coral bead set in silver, and in her right were two smaller beads in the same material. On her right thumb she wore a square gold ring, with characters engraved on the table⁵⁰."

In Rajast'han the costume varies in each province and tribe, though the materials of dress are everywhere the same; in summer cotton, in winter quilted chintz or broadcloth. The ladies have only three garments: "the *ghagra*, or petticoat; the *kanchli*, or corset; and the *dopati*, or 'scarf,' which is occasionally thrown over the head as a veil⁵¹." Tattooing, which may be regarded as a kind of substitute for dress, has not yet wholly disappeared in India. The Hindoo women, in many parts of the

⁵⁰ Asiatic Researches, vol. xii. p. 422, 423.

⁵¹ Colonel Tod, Annals of Rajast'han, vol. ii. p. 651.

country, paint various figures, chiefly of flowers, on the arms, chin, and cheeks of their daughters. This is effected, as among the South Sea islanders, by making, with the point of a needle, slight punctures in the skin, over which the juice of certain plants is then poured ; and thus the figures become ineffaceable⁵². Many Brahmini women die their whole bodies, or, at least, so much of them as is uncovered, with a saffron-coloured infusion, which, instead of increasing their beauty, renders them frightful, at least, in the eyes of Europeans. The young and beautiful attempt to increase the dark lustre of their eyes by the use of *surmeh*, or powder of antimony, that famous collyrium which played so conspicuous a part in the toilette of the Grecian ladies. To this practice numerous allusions are made in the Sacred Scriptures. Jezebel is said, in the book of Kings, to have painted her eyes with the powder of lead ore ; and the prophet Ezekiel, speaking of Jerusalem under the figure of a courtesan, accuses her of painting her eyes. We find, too, from the practice of Astyages, the Median king, in the Cyropædia, that in Persia, as in India, even men addicted themselves to this custom. Among numerous other curiosities discovered in the catacombs of Sahara, in Egypt, our learned traveller, Dr. Shaw, saw the joint of a common reed, or *donax*, containing an ounce or more of the powder, and one of the bodkins with which the operation was performed. The mineral having been reduced to an impalpable powder, a small wooden bodkin, about the size of a quill, was dipped into it ; then introduced under the eyelid, and passed over the eye. When the ladies happened to be a little too liberal in the quantity, the dusky

⁵² Dubois, Description, &c. p. 221. They likewise, as all travellers have observed, dye their fingers, the palms of their hands, and the soles of their feet with *henna*.

powder, mingling with the natural moisture of the eye, oozed out at the corners, and deformed the fair faces it was meant to beautify⁵³. Such was the practice of antiquity, and such is still the practice of the ladies of Hindoostan; who, moreover, paint with black the border of the eye-lids, and prolong the eye-lashes and eye-brows at the corners. The hair, as has already been observed, is adorned with sweet-scented flowers, and ornaments of gold.

The ornaments of the Hindoo women are rich and numerous. Every toe has its particular ring, so broad above as frequently to conceal the whole toe. Their bracelets are sometimes large hollow rings of gold, more than an inch in diameter, while others wear them flat, and more than two inches in breadth. Round their necks are suspended several chains of gold or silver, or strings of gold, pearl, coral, or glass beads. Many ladies have collars of gold, an inch broad, set with rubies, topazes, emeralds, carbuncles, or diamonds; besides an ornament for the forehead set with jewels; ear-rings, of which there are no less than eighteen species; nose jewels; necklaces; strings of flowers or pearls; belts ornamented with little bells and jewels; and numerous other ornaments of the same costly kind⁵⁴.

The dress of the men, in which there are neither buttons, strings, nor pins, is admirably adapted to the climate, and produces, says Ward, a very graceful effect. It differs, however, but little, in many parts of the country, from that of the women. The head is always uncovered, unless in very hot or very cold weather, when they draw their upper garment over

⁵³ Shaw's Travels in the Levant, p. 230; Dioscorid. iii. 99; Plin. xxxiii. 6; Athenæus, l. xiii. c. 3—6; Institutes of Menu, ch. ii. ver. 178, ch. iv. ver. 152; Dubois, Description, &c. p. 221.

⁵⁴ See Ayceen Akbery, vol. ii. p. 521, 522.

it like a hood. The shoes worn by the rich are embroidered with gold or silver thread, open at the heels, and curled up at the toes. Few persons wear stockings⁵⁵. In the west of India, turbans are sometimes worn even by the Brahmins, and very commonly by all other persons of the superior classes. The head and beard are generally shaved, but mustachios are worn, and a small lock of hair is usually left upon the crown. A *jâma*, or long gown of white calico, confined round the waist with a fringed or embroidered sash, replaces the simple robe of the eastern provinces; and the princes and nobles adorn their persons with necklaces of pearl and golden chains, sustaining clusters of costly gems; while their turbans are crusted with diamonds, rubies, and emeralds. Their golden bracelets are likewise set thick with gems. The shoes are of red leather, or English broadcloth. In the ears they wear, like the women, large gold rings, which pass through two pearls or rubies. Both sexes are greatly addicted to the use of *attar*, and other perfumes.⁵⁶

In Northern India another variety of costume is found. Here the garments of the men consist of "trowsers of every shape and calibre, a tunic girded with a ceinture, and a scarf, form the wardrobe of every Rajpoot. The turban is the most important part of the dress, and is the unerring mark of the tribe; the form and fashion are various, and its decorations differ, according to time and circumstances. The *bala-bund*, or silken fillet, was once valued as the mark of the sovereign's favour, and was tantamount to the courtly 'orders' of Europe. The colour of the turban and tunic varies with the seasons; and the changes are rung upon crimson, saf-

⁵⁵ Ward, View of the History, &c. of the Hindoos, vol. i. p. 186, 187.

⁵⁶ Forbes, Oriental Memoirs, vol. i. p. 70, 71, 83.

fron, and purple, though white is by far the most common. Their shoes are mere slippers, and sandals are worn by the common classes. Boots are yet used in hunting and war, made of chamois leather, of which material the warrior often has a doublet, being more commodious and less oppressive than armour. The dagger or poniard is inseparable from the girdle⁵⁷."

The costume of the Zamorin, a prince who reigned on the Malabar coast when Vasco de Gama first arrived in India, was tasteful and elegant. "The Zamorin, who was, says the historian, of a brown complexion, lusty and advanced in years, lay reclined on a sofa covered with white silk wrought with gold, with a rich canopy over his head. He wore a short coat of fine calico, adorned with branches and roses of beaten gold. It was buttoned with large pearls, and the button-holes were of gold thread: about his waist was a piece of white calico, which reached to his knees. On his head was a mitre adorned with jewels; in his ears were jewels of the same kind, and both his toes and fingers sparkled with diamond rings. His arms and legs were naked and adorned with gold bracelets; and in short his person was graceful and his air noble and majestic⁵⁸."

Bishop Heber, giving an account of his visit to an opulent Hindoo, thus describes his reception, with the dress and appearance of his entertainer and his sons. "He himself received us," says he, "at the head of a whole tribe of relations and descendants, on a handsome flight of steps, in a splendid shawl by way of mantle, with a large rosary of coral set in gold, and leaning on an ebony crutch with a gold head. Of his grandsons, four very pretty boys, two were dressed like English children of the same age, but

⁵⁷ Colonel Tod, vol. ii. p. 652.

⁵⁸ Knox's Collection of Voyages, &c. vol. ii. p. 324.

the round hat, jacket, and trowsers by no means suited their dusky skins so well as the splendid brocade caftans and turbans covered with diamonds, which the two elder wore ⁵⁹."

I have already described the *paita*, or thread of investiture, supposed to belong to the three superior castes, but worn indiscriminately by all. This, therefore, being no distinction, the Brahmins resort to other means of making known their rank. Those of the north of the Peninsula are distinguished by a perpendicular line, drawn with the paste of sandal-wood on the middle of the forehead; in the farming districts this line is drawn horizontally, and the Vishnuite Brahmins, who are exceedingly numerous in all the south of India, imprint on their forehead three perpendicular lines, joined at the base, and thus representing the figure of a trident. Of these three lines the middle one is red or yellow, while those on the side are white, and being drawn with a kind of clay, called *nama*, this has grown by degrees to be considered the name of the figure itself. But even the *nama* is assumed by various castes of Sudras, who, in spite of the fancies of various writers, appear to do and wear what they please. The mark of the Sivaïtes is the Lingam, which they either wear stuck in the hair, or suspended to the arm, in a small golden or silver tube. It is also worn suspended by a ribbon from the neck, like the *bullæ* of the Roman youth, which was frequently of the same form; or else it is enclosed in a silver box which hangs upon the bosom ⁶⁰. The Hindoos abhor pocket handkerchiefs, powder, and wigs, "made up, says Dubois, "of hair, shorn sometimes from a leprous skull, sometimes from that of a prostitute, or

⁵⁹ Narrative of a Journey, &c. vol. iii. p. 235, 236.

⁶⁰ Dubois, Description, &c. p. 9, 48, 51, 57. Antiquitates Middletonianæ.

perhaps even of a putrid carcass!" Those shameless Yogis, who, like certain Mohammedan saints, hold every kind of clothing in nearly the same estimation as wigs, wholly depart from the rules of their legislator, who positively commands that a Brahmin shall not even sleep naked⁶¹.

The houses of the rich, in some parts of India, are built of brick, and, like a caravanserai, run round the four sides of a quadrangle. On the north, the sacred point of the Hindoos, stands the family chapel, which contains the household god. The other three sides are occupied by porticoes and apartments for the family. The windows of these apartments are by some writers described as mere air-holes, "through which the women may be seen peeping, as through the gratings of a jail." During the great festivals, an awning is extended over the whole court, as is the fashion, according to Dr. Shaw, in Barbary, where the houses are erected on the same plan; and here the common people are admitted, while those of superior rank occupy the verandahs. The dwellings of the middling classes are constructed in the same style, but with different materials; the walls being of mud, the roofs of bamboo and thatch. A damp, wretched hut, containing but one room, is the usual dwelling of the poor in Bengal⁶².

In the Mysore the poor would seem to be more comfortably lodged; for the mud with which they build their huts, a reddish ferruginous clay intermixed with small fragments of quartz, and other materials of decayed granite, forms a wall, which, with ordinary care, will resist the rains for many years. "So good is it," says Buchanan, "that in many towns and villages the houses have flat roofs terraced with this

⁶¹ Institutes of Menu, ch. iv. ver. 75.

⁶² Ward, View of the History, &c. vol. i. p. 192.

mud, which is laid on in the dry season, and turns the rain very well." The buildings erected with this clay have a very tolerable appearance, the surface of the walls being neatly smoothed, and, like the houses of the ancient cities of Italy and France, painted with alternate vertical stripes of red and white. These huts are in the form of a parallelogram, without chimneys or windows. The rich, instead of enlarging the house, merely erect several huts in the same style⁶³. In many cases the rooms are white-washed within, and the houses roofed with tiles. They are "in general clean, and, had they any windows, would be comfortable." In Malabar the huts "called *chera*, are like bee-hives, and consist of a circular mud-wall, about three feet high, which is covered with a long conical roof of thatch. Contrary to what might have been expected in a hot climate, but agreeable to the custom of almost all Hindoos, one small door is the only outlet for smoke, and the only inlet for air and light. Each family has a hut for sleeping, another for cooking, and a third for a storehouse. Wealthy men add more huts to their premises; but seldom attempt at any innovation in the architecture of the country⁶⁴."

The *agrarums*, or *grâmas*, villages occupied by the *Puttar* Brahmins in Malabar, are remarkable for their taste. "The houses are built contiguous, in straight streets; and they are the neatest and cleanest villages that I have seen in India. The beauty, cleanliness, and elegant dress of the girls of the Brahmins add much to the look of these places. Their greatest defect is, that the houses are thatched with palm-leaves, which never can be made to lie close, and which render them very liable to fires, that, when they happen, generally consume the whole

⁶³ Journey through the Mysore, &c. vol. i. p. 33, 38.

⁶⁴ Ibid. vol. ii. p. 192.

grâmas." "The houses of the Namburis, Nairs, and other wealthy persons, are much better than those usually met with in the villages of India. They are built of mud, so as generally to occupy two sides of a square area, that is a little raised, and kept smooth, clean, and free from grass. The mud is of an excellent quality, and in general is neatly smoothed, and either whitewashed or painted. These higher ranks of the people of Malayala use very little clothing; but they are remarkably clean in their persons. Cutaneous disorders are never observed, except among the slaves and lowest orders; and the Nair women are remarkably careful by repeated washings with various saponaceous plants, to keep their hair and skins free from every impurity, a thing very seldom sufficiently attended to among the natives of India⁶⁵."

In other parts of Malabar the houses are two stories high, built with stone, and thatched with cocoa-nut leaves. Windows, also, though very diminutive ones, are more common on this coast than in other parts of India⁶⁶; so that the Abbé Dubois is not quite correct in stating that the use of windows is unknown to the Hindoos⁶⁷. The kitchen is always situated in the part of the house least accessible to strangers, whose very look, according to the prejudices of the natives, would pollute their earthen vessels, and compel them to break them. The position of the hearth is generally on the south-west side of the dwelling, because, in their opinion, the dwelling of the god of fire is in that quarter: a peculiar divinity presides over each

⁶⁵ Buchanan, *Journey*, vol. ii. p. 352, 353.

⁶⁶ *Ib.* p. 420, 471, vol. iii. p. 99.

⁶⁷ *Description*, &c. p. 205. Ward, too, appears to entertain such an opinion. He describes their windows as mere air-holes,

of the eight points of the compass. It not being customary for men, unless they happen to be near relations, to visit the female part of the family, to avoid the necessity of introducing strangers into the apartments where they are usually occupied with household affairs, verandahs or alcoves are constructed both within and without the principal gate of entrance ; in these the men assemble, and sitting cross-legged on the floor, converse on business, religion, politics, receive visitors, “ or pass their time in empty talk ⁶⁸.”

Somerset House, the British Museum, the Louvre, and many other palaces and houses both in England and France, represent exactly, in point of form, the common dwellings of the wealthy Hindoos, whether they be erected of stone or of mud. Even in Rajpootana the same style prevails. The mansions of the Rajpoots, Colonel Tod observes, are quadrangular piles, with an open paved area, the suites of apartments carried round the sides, with latticed or open corridors extending parallel to each suite. The residence of the Rana of Oodipoor might not, perhaps, lose greatly by a comparison with Windsor Castle ; and is very much superior, both in taste and magnificence, to the Chateau of the Tuileries. “ The palace is a most imposing pile, of a regular form, built of granite and marble, rising at least a hundred feet from the ground, and flanked with octagonal towers, crowned with cupolas. Although built at various periods, uniformity of design has been very well preserved ; nor is there in the east a more striking or more majestic spectacle. It stands on the very crest of a ridge running parallel to, but considerably elevated above the margin of the lake, The terrace, which is at the east end and chief front of the palace, extends throughout its length, and is

⁶⁸ Dubois, *ubi supra*.

supported by a triple row of arches from the declivity of the ridge. The height of this arcaded wall is full fifty feet; and although all is hollow beneath, yet so admirably is it constructed, that an entire range of stables is built on the extreme verge of the terrace, on which the whole personal force of the Rana, elephants, horse and foot, are often assembled. From this terrace the city and the valley lie before the spectator, whose vision is bounded only by the hills shutting out the plains, while from the summit of the palace nothing obstructs its range over lake and mountain⁶⁹."

In several districts of Rajpootana the houses are built with a red sand-stone, and, wood being scarce and dear, have likewise roofs of stone, which are supported by numerous slender pillars. The façade, in many instances, is coated with marble chunam; and the whole surrounded by a flower-garden, intersected by neat stone channels, through which the water is conducted, for irrigation, from a tank. Bishop Heber, describing one of these gardens, observes: "some of the trees were of great size and beauty, and the whole place, though evidently uninhabited, was kept in substantial repair, and not the less beautiful in my eyes because the orange-trees had somewhat broken their bounds; the shade of the flowering plants assumed a ranker luxuriance, and the scarlet blossoms of the pomegranate trailed more widely across our path than was consistent with the rules of exact gardening. At the further end of the garden we found ourselves on the edge of a broad moat, with some little water still in it, surrounding an old stone-built castle with round towers and high ramparts of stone⁷⁰."

Rajpoot villages are frequently situated on the

⁶⁹ Annals of Rajas'than, vol. i. p. 474, 475.

⁷⁰ Narrative of a Journey, &c. vol. ii. p. 372.

slopes of hills or rocky eminences, and surrounded by groves, or numerous scattered trees. Here, through the soft fleecy mists of the morning, large herds of deer may often be seen grazing; while the branches of the fruit-tree groves swarm with wild peacocks. In Marwar the construction of the villages differs entirely from any thing elsewhere seen in India, and approaches, in physiognomy, the wigwams of the western world. Each commune is surrounded by a circumvallation of thorns, which, with the stacks of chaff rising above it at intervals, has the appearance of a respectable fortification. These stacks of chaff, intended to supply the cattle with provender in scanty rainy seasons, are erected to the height of twenty or thirty feet, and are coated with a cement of earth and cow-dung, with a sprinkling of thorns, which are added to keep away the birds from roosting in them. If fresh coated occasionally, they will endure ten years, and when necessity requires them to be eaten the "kine may be said to devour the village walls." These villages, picturesquely scattered through the plain, break very agreeably the monotony of the desert. Near the banks of rivers the houses are sometimes thatched with bulrushes, which grow to the height of ten feet⁷¹.

In the country above the Ghauts, the villages are fortified in a different style. Every collection of houses, however small, is defended by a round wall, or rather tower, of stone, sometimes forty feet in diameter, and six feet high. This is surmounted by a parapet of mud, in which there is a door that can be approached only by a ladder. Into this tower the inhabitants, on the appearance of a plundering party, retire with their families and most valuable effects; and having drawn up the ladder, defend

⁷¹ Colonel Tod, *Annals of Rajast'han*, vol. i. p. 700, 773; Bishop Heber's *Narrative*, vol. ii. p. 351, 357, 368, 372, 374.

themselves by hurling down stones upon the assailants, in which they are vigorously aided by their women. More populous villages have square forts, flanked by round towers, which may, in some cases, deserve the name of a citadel. A circumvallation of mud is likewise thrown up around the villages. Thus only can they pass their lives in security. In many places the villages are defended, as in Ajmere, by hedges, which rise very high and thick, so as almost entirely to conceal the mud wall. These hedges greatly contribute to enliven the prospect, which is further adorned by the mangoes and other fruit-trees that usually grow around a village. To give notice of the approach of banditti, one or two men keep watch in a tower; and on the first alarm the villagers fly to arms, retire to their forts, and there defend themselves to the utmost. In times of famine, which are not unfrequent, the inhabitants of one village sometimes endeavour to prolong life by making incursions into the territories of their neighbours, chiefly during the darkness of the night. The expectation of nocturnal attacks, therefore, keeps up a perpetual state of alarm; and every man lies down at night with feelings like those of the soldier encamped in the vicinity of a hostile army. Such fortifications would be incapable of resisting the attacks of a regular battering train; but they enable the peasantry, women, and all, to stone with great intrepidity the irregular cavalry of the native princes⁷³.

In Guzerat, where the fear of war and robbery are not quite so present to the imaginations of the peasantry, the villages are open, and the inhabitants more at their ease. "The villages in the Dhuboy pergunnah," says Forbes, "generally consist of thatched cottages, built of mud, and a few brick-houses with tiled roofs; a small dewal, a mosque,

⁷³ Buchanan, *Journey, &c.* vol. i. p. 32, 37, 41, 278, 406.

and sometimes a choultrie, are the only public buildings. Near the large villages there is generally a tank or lake, where the rain is collected, for the use of the cattle in the dry season; when, for the space of eight months, not a single shower falls, and no water is to be met with except in these reservoirs: they are often inclosed with strong masonry, and their banks adorned by banian, mango, and tamarind trees, to shade the weary traveller, and lessen evaporation. The tanks are constructed at the expense of government, or by an assessment on the villages; they also contribute to the masonry of a good well and cistern for cattle, when the large reservoirs fail. Sometimes these useful works are private acts of charity, from a rich individual, as instanced in the noble works of Govindsett, in the Concan. Large wells with a grand flight of steps down to the water are not uncommon in remote situations, where travellers, merchants, and caravans are obliged to pass, far from other supplies." After expatiating on the value of these blessings in the torrid zone, he continues,—"Hospitality to travellers prevails throughout Guzerat; a person of any consideration passing through the province is presented, at the entrance of a village, with fruit, milk, butter, firewood, and earthen pots for cookery: the women and children offer him wreaths of flowers. Small bowers are constructed on convenient spots, at a distance from a well or lake, where a person is maintained, by the nearest villages, to take care of the water-jars, and supply all travellers gratis. There are particular villages where the inhabitants compel all travellers to accept of one day's provisions; whether they be many or few, rich or poor, European or native, they must not refuse the offered bounty⁷³."

The villages on the banks of the Ganges, though

⁷³ Forbes, *Oriental Memoirs*, vol. ii. p. 413—415.

merely a collection of mud-walled, thatched cottages, covered, however, in many instances, with a creeping plant bearing a beautiful broad leaf, of the gourd species, being embosomed in groves of coco-palms, banyan, and other trees, have a highly picturesque and rural appearance. A little graceful temple, generally of Siva, in a style almost Gothic, considerably increases the beauty of the scene. In one of these villages Bishop Heber, on his first sailing up the Ganges, observed the appearance of an Indian farm-yard and homestead: "In front," he says, "was a small mud building, with a thatched verandah looking towards the village, and behind was a court filled with cocoa-nut husks, and a little rice straw; in the centre of this was a round thatched building, raised on bamboos about a foot from the ground, which they said was a *goliah*, or granary; round it were small mud cottages, each to all appearance an apartment in the dwelling. In one corner was a little mill, something like a crab-mill, to be worked by a man, for separating the rice from the husk. By all which we could see through the open doors, the floor of the apartments was of clay, devoid of furniture and light, except what the door admitted ⁷⁴."

We borrow from the same traveller, the description of a native village in the north of Bengal. It is quite a picture, in the style of the Dutch artists, and contrasts agreeably with the sombre scenes which we have contemplated in the Mysore, and the country above the Ghauts. "We arrived at Bogwangola between four and five, and stopped there for the night. I found the place very interesting, and even beautiful: a thorough Hindoo village without either Europeans or Musulmans, and a great part of the houses mere sheds or booths for the accommodation of the *gomastas* (agents or supercargoes), who come

⁷⁴ Narrative, &c. vol. i. p. 18.

here to the great corn fairs, which are held, I believe, annually. They are scattered very prettily over a large green common, fenced off from the river by a high grassy mound, which forms an excellent dry walk, bordered with mangoe-trees, bamboos, and the date-palms, as well as some fine banyans. The common was covered with children and cattle; a considerable number of boats were on the beach, different musical instruments were strumming, thumping, squeeling, and rattling from some of the open sheds, and the whole place exhibited a cheerfulness, and, though it was not the time of the fair, an activity and bustle which were extremely interesting and pleasing. The houses were most of them very small, but neat, with thin walls of mats, which, when new, always look well. One in particular, which was of a more solid construction than the rest, and built round a little court, had a slip of garden surrounding its exterior, filled with flowering shrubs, and inclosed by a very neat bamboo railing. Others were open all round, and here two parties of the fakir musicians, whose strains I had heard, were playing, while in a house near one of them were some females, whose gaudy dresses and forward manner seemed pretty clearly to mark their profession as the Nâch girls of the place ⁷⁵."

We have elsewhere described the beautiful aspect of Benares, when viewed from the plain, on the opposite side of the river. It is, perhaps, of all Hindoo cities, not excepting Gaya, or the capital of Cutch, in every respect the most original in its features. Here, therefore, we may expect to find, if any where, the genuine Hindoo style of domestic architecture, in which, according to the Abbé Dubois, the use of windows is not recognised. Bishop Heber, who has assisted to destroy so many other prejudices respect-

⁷⁵ Narrative, &c. vol. i. p. 239, 240.

ing the people of India, has given, in his easy graphic style, an admirable description of the dwelling of an opulent citizen of Benares. It belonged, at the period of his visit, to two minors⁷⁶. The house, he observes, "was a striking building, and had the advantage, very unusual in Benares, of having a vacant area of some size before the door, which gave us an opportunity of seeing its architecture. It is very irregular, built round a small court, two sides of which are taken up by the dwelling-house, the others by offices. The house is four lofty stories high, with a tower over the gate, of one story more. The front has small windows of various forms, some of them projecting on brackets and beautifully carved, and a great part of the wall itself is covered with carved patterns of sprigs, leaves, and flowers, like an old-fashioned paper. The whole is of stone, but painted a deep red. The general effect is by no means unlike some of the palaces at Venice as represented in Canaletti's views. We entered a gateway similar to that of a college, with a groined arch of beautifully rich carving, like that on the roof of Christ-church gateway, though much smaller. On each side is a deep richly carved recess, like a shrine, in which are idols with lamps before them, the household gods of the family. The court is covered with plantains and rose trees, with a raised and ornamented well in its centre; on the left hand a narrow and steep flight of stone steps, the meanest part of the fabric, without balustrades, and looking like the approach to an English granary, led to the first story. At their foot we were received by the two young heirs, stout little fellows of thirteen and twelve, escorted by their uncle, an immensely fat Brahmin Pandit, who was the spiritual director of the family, and a little shrewd looking, smooth spoken, but vulgar and impudent man, who called himself their Moon-

⁷⁶ Narrative, &c. vol. i. p. 376—378.

shee. They led us up to the show-rooms, which are neither large nor numerous ; they are, however, very beautifully carved, and the principal of them, which occupies the first floor of the gateway, and is a square with a gothic arcade round it, struck me as exceedingly comfortable. The centre, about fifteen feet square, is raised and covered with a carpet, serving as a divan. The arcade round is flagged, with a good deal of carving and ornament, and is so contrived that on a very short notice, four streams of water, one in the centre of each side, descend from the roof like a permanent shower-bath, and fall into stone basins sunk beneath the floor, and covered with a sort of open fret-work, also of stone. These rooms were hung with a good many English prints of the common paltry description which was fashionable twenty years ago, of Sterne and poor Maria, (the boys supposed this to be a doctor feeling a lady's pulse,) the Sorrows of Werther, &c., together with a daub of the present Emperor of Delhi, and several portraits in oil of a much better kind, of the father of these boys, some of his powerful native friends and employers, and of a very beautiful woman of European complexion, but in an eastern dress, of whom the boys knew nothing, or would say nothing more than that the picture was painted for their father by Lall-jee of Patna. I did not indeed repeat the question, because I knew the reluctance with which all eastern nations speak of their women ; but it certainly had the appearance of a portrait, and as well as the old Baboo's picture, would have been called a creditable painting in most gentlemen's houses in England."

Bishop Heber had, no doubt, often heard the pretended aversion of the Hindoos for every thing foreign advanced as a reason why no improvement in the arts and comforts of life can be expected to

take place among them; and in his correspondence he assiduously labours to destroy this fatal impression. He observes, among other things, that they have long begun to adopt in Calcutta and elsewhere the European style of architecture. Many wealthy natives possess houses quite in the Grecian taste. "There is," he observes, "an obvious and increasing disposition to imitate the English in every thing, which has already led to very remarkable changes, and will probably to still more important. The wealthy natives now all affect to have their houses decorated with Corinthian pillars and filled with English furniture. They drive the best horses and the most dashing carriages in Calcutta. Many of them speak English fluently, and are tolerably read in English literature; and the children of one of our friends I saw one day dressed in jackets and trousers, with round hats, shoes and stockings⁷⁷."

The furniture of the Hindoo is exceedingly simple: their ordinary plates and dishes are formed from the leaf of the plantain-tree, or of the *nymphæa lotus*, that beautiful lily which abounds in every lake. These are neatly sewn together with some grassy fibre; but, however neatly fashioned, are never used a second time. Even in the houses of the Nairs, which are neater and better kept than ordinary, you find little beyond a few mats, earthen pots, grindstones, and utensils for cleaning the rice, with a swing for the amusement of the family. A few earthen pots, and two jars, the one for the water, the other for oil, comprise the whole stock of a villager. The cooking utensils are sometimes of brass or copper, as are likewise their drinking vessels, which are made with a spout, that they may pour out the water in a small stream, as in drinking it is thought indelicate to touch the vessel with their lips. Even in the superb dwell-

⁷⁷ Narrative, &c. vol. iii. p. 252.

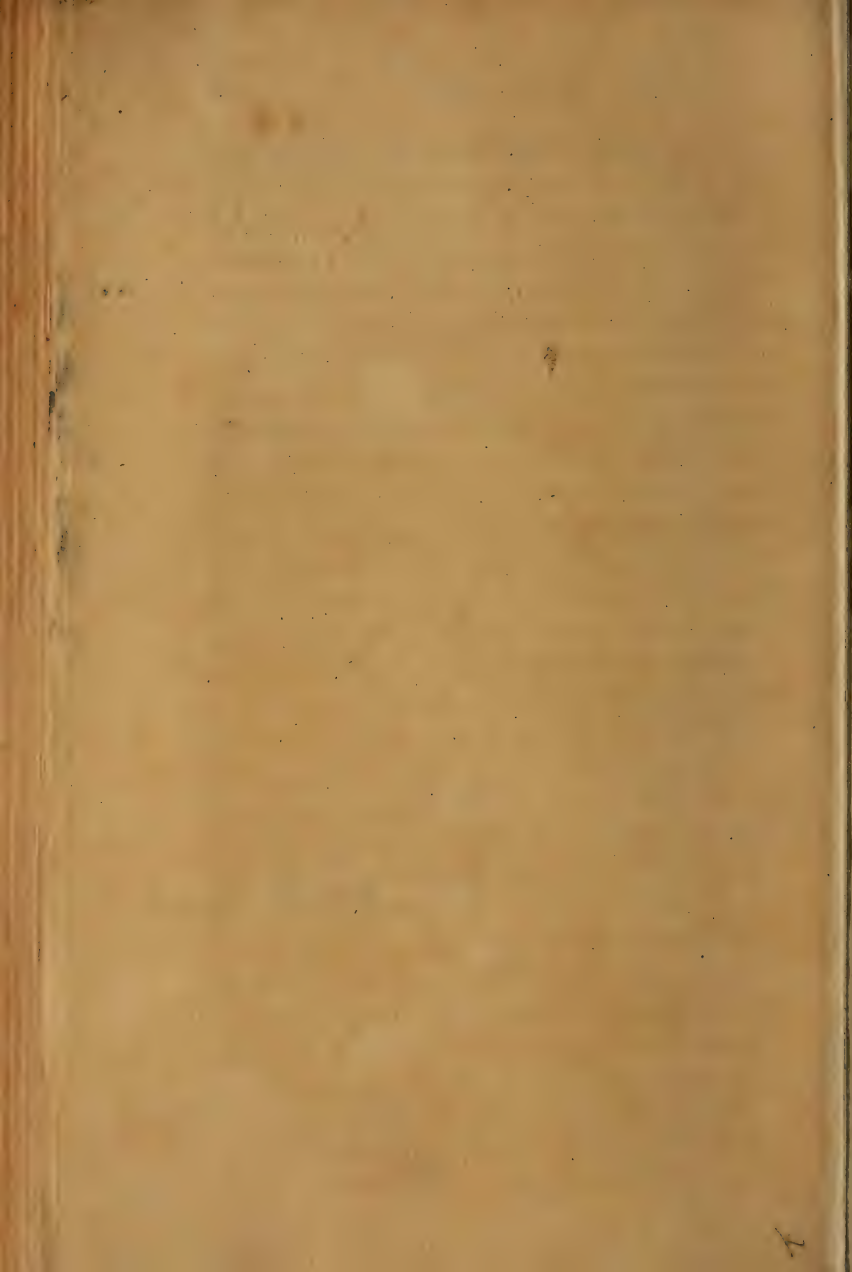
lings of the Rajpoot nobles, where the painted and gilded ceiling is supported by columns of serpentine, and the walls are lined with mirrors, marble, or china, no costly furniture, no hangings, no chairs, tables, beds, couches, or candelabra, are to be seen. The floors are covered with soft rich carpets, over which, to preserve their glowing freshness, a white cloth is spread ; and here the Rajpoot sits and sleeps. However, we find that on the coast of Malabar a different fashion sometimes prevails. The hall, in the Zamorin's palace, into which Vasco de Gama and his companions were conducted on their first arrival, was set round with seats, rising one above another, like those of an amphitheatre ; the floor was covered with a rich carpet ; the walls were hung with silk tapestry interwoven with gold ; and there were sofas for the prince and his guests. Neat little bedsteads of cane, manufactured by the hill tribes, are in use in many parts of India ; as are likewise chairs and tables ; but these are not common.

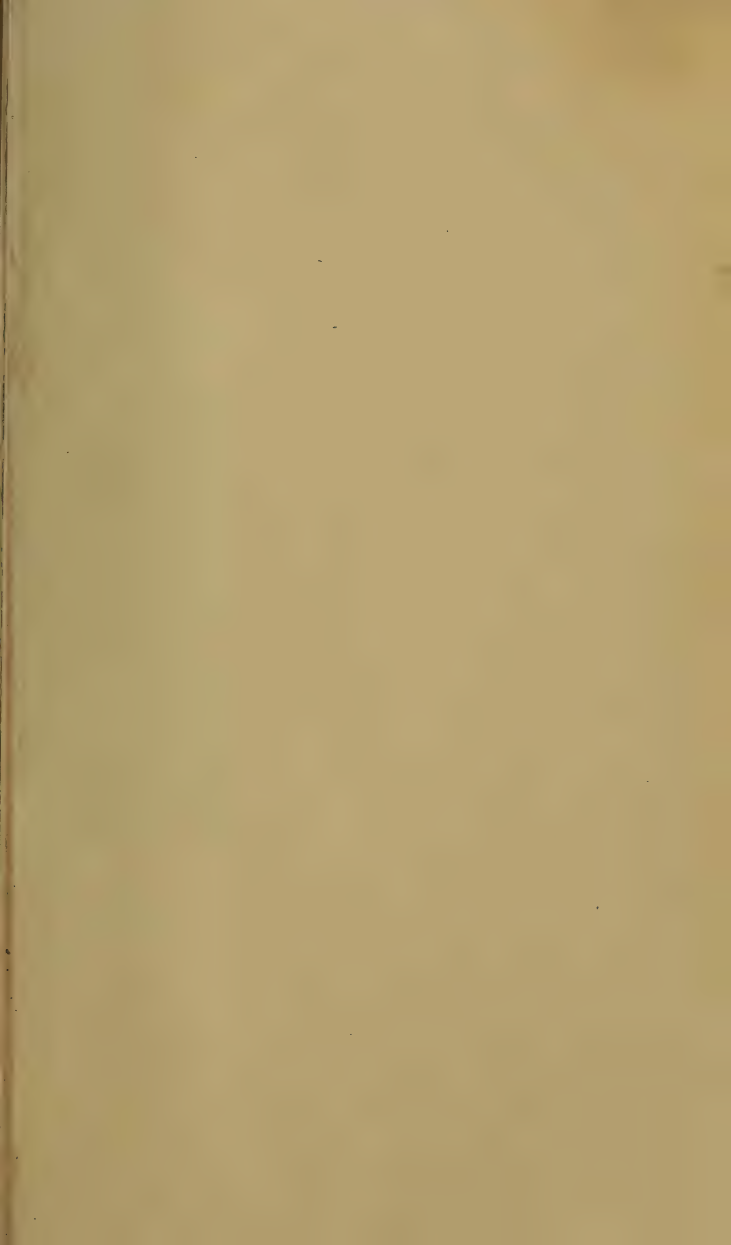
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LONDON :

Printed by WILLIAM CLOWES, Duke Street, Lambeth.







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Neutralizing agent: Magnesium Oxide
Treatment Date: April 2007

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